



Pax Christi in Regno Christi

SOCIAL JUSTICE REVIEW

X Bruehl, Rev. Dr.
C. P., Ph.D.,
St. Charles Seminary,
(31)
Overbrook

IN THIS ISSUE

Easter Hope and The H Bomb
The Answer to "Pink" Marxism

Scandinavian Journey—Religious Climate in North Germany
Warder's Review: A Commendable Achievement -:- Catholic
Converts to Protestantism -:- Yalta's Bitter Fruits
Social Apostolate: Holy Father to His Priests -:- Religion in
Education

C.V. Centennial Convention, August 13-17, Rochester, N. Y.



nts per copy

\$2.50 year's subscription

Official Organ of the Catholic Central Verein—Est. 1855

V. 48
1955

Western Badge and Novelty Co.

SAINT PAUL, MINNESOTA

John A. Lethert, Proprietor

Member of C. C. V. A.

We make society badges, banners, and flags for all of our Catholic societies. Catalog on request.

Free Leaflet No. 104

F. P. Kenkel

An evaluation of the man, by Joseph Matt, K.S.G., editor of THE WANDERER, and life-long friend and co-worker, on the occasion of the 97th annual convention of the Catholic Central Verein of America in St. Louis, Mo., August 1952.

Order from:

CENTRAL BUREAU of CCVA
3835 Westminster Place
St. Louis 8, Mo.

PRINTING

BOOK AND COMMERCIAL

Neatly Executed at
Reasonable Prices

Estimates on all kinds of printing
gladly furnished

Effingham County Printing Co.

EFFINGHAM, ILLINOIS

Printers of "Social Justice Review"
and
"The Bulletin for Catholic Women"

NEW HERDER BOOKS

The Mission of St. Catherine

by Martin S. Gillet, O.P.

Translated by
Sister M. Thomas Lopez, O.P.

\$3.95

This is not a biography of St. Catherine of Siena; it is a profound evaluation of her Dominican vocation, her spiritual doctrine, and her unusual apostolate. By a judicious selection of passages from her *Dialogue* and her letters, the author has portrayed with remarkable clarity both her interior life and her remarkable apostolate.

St. Catherine lives again in this book and her strong personality will not fail to make a profound impact on the reader. Like her sister-saint, Teresa of Avila, she confounds the wise of this world by using her feminine gifts to conquer the strong.

At your bookstore or from

B. HERDER BOOK CO., PUBLISHERS

15-17 S. Broadway

St. Louis 2, Mo.

History of The Catholic Church

VOLUME VII

PERIOD OF THE
FRENCH REVOLUTION
1775-1823

by Fernand Mourret, S.S.

Translated by
Rev. Newton Thompson, S.T.D.

\$9.75

"...can be highly recommended as sound, orthodox, and interesting church history. The mechanical format richly deserves a word of praise. The type is sufficiently large, the spacing ample. Relaxation while reading Father Thompson's smooth translation is possible. An exhaustive index makes for easy reference."—*Catholic Historical Review*

PREVIOUSLY PUBLISHED:

Vols. I through VI—\$7.50 each

Catholic Knights



of St. George

is one of the

OLDEST FRATERNAL and BENEFICIAL SOCIETIES
which gives you the protection needed.

It offers you *LIFE INSURANCE* from \$250 up, *SICK BENEFITS*, and assures you and your wife a comfortable home in your declining years.

APPROVED BY MEMBERS OF THE HIERARCHY
WHEREVER BRANCHES ARE LOCATED.

An ideal Society for Catholic men and boys.

WRITE FOR INFORMATION:

Supreme Office

709 BRIGHTON RD., PITTSBURGH 33, PA.

JOSEPH J. PORTA
Supreme Secretary

JOHN EIBECK
Supreme President

Member of the CATHOLIC CENTRAL VEREIN

Published monthly except July and August, and bimonthly during July and August, by Catholic Central Verein of America; Subscription, payable in advance, \$2.50 the year; single copies 25 cents.
Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri under act of March 3, 1879. Authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis 8, Mo. Additional entry as second-class matter at the post office at Effingham, Illinois.

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. 48

April, 1955

No. 1

EASTER HOPE AND THE H BOMB

TO UNBELIEVERS it must seem ironic that we should celebrate the triumph of Life over death at a time when the whole world lives in the shadow of universal death; that we should ask mankind to walk in the newness of life when the newest weapon of war threatens to make our world a global grave. When we are hoping for mere survival, it is difficult to speak of resurrection. A warm Christian faith and a cool Christian philosophy are needed to set this latest irruption of evil into our history in proper proportion.

Collective Punishment

The Christian, looking back over history, sees it full of great catastrophes sent in punishment for great crimes; he also sees in the punishment of a race or a people the means of purgation and renewed life and effort. The Bible contains many instances of the punishment or destruction of entire peoples collectively for collective sins. We are familiar with the idea of the sins of the fathers being visited upon their children for generations. The Flood destroyed a whole section of humanity which had rejected the law of God. They sinned collectively and were punished collectively. If the hydrogen bomb operated in a similar way, we could have to admit it was in accordance with the logic of history and God's ways with men. It might come as the climax to man's long apostasy and as a punishment for the arrogance of the nineteenth century. Christian philosophy, which has been well described as a provisional pessimism and an ultimate optimism, sees these fearful possibilities; but it sees far enough to see through them and it knows how to gather figs of thistles.

Looking at the dark possibilities of the H bomb in the light of Easter, we recall the Gospel admonition to fear not them who can kill the body and after that do no more. It is mainly because our world is so materialistically minded that it is so shaken with terror at losing everything, ignoring the fact that there are spiritual values the hydrogen bomb cannot harm.

Opponents of Christianity often dismiss it as being too "other-worldly," of being neglectful and even disdainful of the material world. That is a mistaken notion; for did not Christ dwell among men and so, as it were, become involved in the material world? The Christian task is not to deny the material but to ennoble it, to prevent men from becoming too absorbed in the material. One of the many aims of Christian philosophy in the modern world is to direct men's minds away from thoughts of destruction towards those of construction, to use the vast resources of power to increase the wealth and happiness of mankind and so serve the ends of peace.

"By Man Came Death"

"I am the Resurrection and the Life," said Christ, and that phrase has been a rallying cry to millions of Christians ever since the first Easter morning. "By man came death," is a phrase that runs through our minds repeatedly whenever there are discussions on the hydrogen bomb. Both events—the Resurrection and the invention of the hydrogen bomb—marked decisive turning points in human history, the one towards Life everlasting, the other in the direction of physical death. The Resurrection was by far the greater event of the two: it was the triumph of Life over death, of spirit over matter, of Good over Evil.

If we survey history from the stand-point of Christian philosophy, we shall see it illuminated by the radiance from the empty tomb. Our age has been prolific in philosophies of history. Spengler, Pareto, Friedel, Croce, Bukharin, Sorokin, Toynbee, Whitehead, Russell, Mumford, Ortega, Berdyaev and others have given us their world-views and sought for a moral and a meaning behind the amazing panorama of the rise and fall of civilizations. Few have conceded that this civilization of ours is unique because it was God's chosen venture of the Mystical Body. None have given a correct view of history since none have viewed it in the light of Easter. That is why most

of them end on the pessimistic note. Even Toynbee's latest work ends weakly on a vague "If."

Is this civilization which began with the triumph of Life to end with the victory of Death? To the unbelievers who witnessed the Crucifixion it must have seemed that the Movement which Christ initiated had come to an abrupt end on Golgotha. He Who had claimed to be the Lord of Life was done to death, and His mangled body was put in a tomb to which a huge stone was rolled. But in a very real sense, the darkest hour was the hour before the dawn. The interval between Friday and Sunday must have been one of dreadful mental anguish for many. They endured that *Angst* with which we in our time are so familiar. To them it seemed as if the forces of evil and destruction had indeed triumphed, as if God had somehow allowed Himself to be vanquished and had left His followers open to attack by the Powers of Darkness. They were strongly tempted to despair. We know how despondent even the Apostles and disciples were in spite of Christ's assurances to them beforehand.

Deliverance Came Suddenly

But deliverance came quite suddenly, more quickly even than dawnlight. Even in that ringing word *Resurrexit* there is a jubilant abruptness, like the bursting of light in unfathomable darkness. There is a phrase from a sermon by John Donne (whose popularity has revived unexpectedly of late) delivered in 1624: "He brought light out of darkness, not out of a lesser light; He can bring thy summer out of winter, though thou have no spring; though in the ways of fortune, or conscience, thou have been benighted till now, wintered and frozen, clouded and eclipsed, damped

and benumbed, smothered and stupified till now now God comes at thee, not as in the dawning of the day, not as in the bud of spring, but as the sun at noon." Or, if we wish to retain our metaphor, we might say that the Resurrection dawn came suddenly, as suddenly as Eastern dawn with one stride from darkness.

We do not need to be reminded that we live in a dark hour, the darkest, perhaps, in human history. But the world does need to be reminded of the meaning and message of Easter. There are many things in the social order, like the stone before the tomb, which must be rolled away so that the regenerative, creative forces may be released. The imponderable weight of Secularism in many forms bars the release of those Christian forces which should permeate society, and in way curiously ironical, the Socialists stand guard like the Roman sentinels of old. Both the Secularists and the Socialists imagine that history is determined by material factors and self-interest alone. They have ignored the main-spring of action. Men are not stirred to sacrifice and labor by the promise that things will go on much as before, nor even by the threat of possible disaster. They are sustained by the hope that the old order will change, giving place to the new, and that God will renew Himself in the hearts of all mankind. Having bade His disciples to have faith and not be afraid, Christ declared: "I have overcome the world," and by "the world" he meant the heavy accumulation of all those forces which then and now stand in the way of Truth and Light—evil and hatred and cynical materialism. These He overcame in a sudden irruption of Light and Joy.

LIAM BROPHY
Dublin, Ireland

Wars are not sporting events. Although, as General McArthur bitterly remarked, there is no substitute for victory, wars are not fought just to be won. They are the ultimate method of imposing one's own country's will upon another country.

They are—as Clausewitz noted—just another form of politics. They are just as "political" when planned by military men as when directed by politicians.

Wars are, moreover, "successful" not when they are won, but when they achieve the full political

purposes behind them. In this sense, though World War II ended in complete victory for our side, it was not successful, since in destroying our enemy it left us with another equally dangerous foe.

The Korean war, though not completely won, was also unsuccessful in that it left Korea divided and the Red Chinese in a position to continue challenging us—as they demonstrated in Indo-China and may soon demonstrate in Formosa.

EDGAR ANSEL MOWRER
The Ensign, Ottawa, Feb. 12

THE ANSWER TO "PINK" MARXISM

THE MOST REV. DR. CORNELIUS LUCEY, social-minded Bishop of Cork, accurately summed up the so-called Welfare State when he described it as an admission of failure on the part of government.

Marxism lives upon class warfare just as Liberalism thrives upon political party strife. While the Church leaves us free to embrace any reasonable form of government, she certainly holds up for our special consideration an order of society based upon vocationalism. Christian Cooperativism may be justly called the "Guild System brought up-to-date," and the successes achieved in Portugal, where Dr. Salazar has built upon the solid foundations laid down in the social Encyclicals, are almost universally acclaimed.¹⁾

The Christian's Dignity

The widest possible diffusion of property, of capital and ownership, sets man upon that pedestal which God intends him to adorn. Man is God's son by adoption, loved by God unto the folly of the Cross, a prince of the Royal Blood, a temple of the Blessed Trinity and a sharer in the very life of God Himself. The ever-growing appreciation of the doctrine of the Mystical Body stimulates our awareness of the needs of our neighbor. Economic conditions which rob man of his dignity can only be hateful in the sight of God. What is to be said of the condition of that propertyless proletariat which embraces the chains that bind? This is perhaps the most tragic feature of our age—the willingness of "God's image" to remain in a state from which the most he is entitled to expect is a living wage, decent working conditions, and a low cost of living.

A published aim of Mr. de Valera's Government Party here in Ireland is: "To establish as many families as practical on the land." Oh, if the farmer would only gaze at himself reflectively in the mirror, and contemplate for a moment the immense dignity of the vocation to which God has called him!

¹⁾ Portugal under Dr. Salazar is a corporate state, which is different from a corporate society. The latter is a nobler form of corporatism, but more difficult of attainment in the prevailing political and social atmosphere. (Ed.)

In Ireland we have a vocationally elected Senate with certain political nominees to make up the complement. Our Republican Constitution leaves the door open for that full-scale advance along those vocational lines envisaged in the Report of Vocational Organization, prepared under Mr. de Valera's regime. The best minds in the nation are earnestly hoping that the implementation of that Report would highlight the edifying career of a great and prayerful Catholic statesman beloved and respected throughout Christendom.

Vocational organization is not necessarily to be regarded as a substitute for Party Government, but within its framework Government is left free to attend to those matters which are its own special province. State interference in affairs outside that province are eliminated, and the dignity and freedom of the individual are thereby safeguarded.

A Christian Answer

We may as well admit that unbridled Capitalism has a vested interest in war and famine, and is the progenitor of more than half the evils stalking this fallen world. Capital must be christianized—not abolished. It must be diffused—not centralized.

The experiment of the co-partnership firm has been tried in Ireland as elsewhere and it has met with immediate success. Co-partnership is really not experimental; it is fundamental. Here is a Christian answer to a problem otherwise insoluble. The question is: How can you bridge the gulf between modern factory life and the ideal of diffused ownership? The answer is co-partnership.

In theory I own the highway because the highway belongs to the public; but in actual fact there is no ownership where there is no control. Therefore, the highway does not belong to anybody. This is a thought to be pondered by the Marxist who has been taught to believe that Utopia is around the corner once the proletariat "owns" everything.

Ownership implies control and the worker in the co-partnership firm shares in its control. Therefore, he helps to quench the flames of class warfare. The worker shares in the management and control of the industry in his capacity as share-

holder. He has status and an unearned income upon which to draw in time of need; and the son is entitled to inherit from his father. Co-partnership eliminates absenteeism, "go-slow" methods and obstructionism; it encourages efficiency and higher quality production with results immensely beneficial to the community.

The worker under Capitalism is forever denouncing the evil of the payment of profits from industry to outside shareholders. These profits, he says, should be added to the wages of the worker or disbursed by way of bonus. Under co-partnership the workers are themselves the shareholders who draw the dividends accruing from those profits accumulated as a result of the toil and sweat of the workers. The objection that co-partners might succumb to avarice and market wares at prices beyond the consumer's purse is answered at once: consumers themselves will be represented in the vocational body. In any case, the robber firm would soon be starved out of business.

In my own view, co-partnership is a concession to twentieth century industrialization; the concept of small-owner craftsmanship must ever remain the ideal.

Ignorance of Social Principles

Perhaps one of the most formidable spanners in the wheels of progress along the lines of the social encyclicals is the appalling ignorance of so many Catholic political, economic, industrial and trade union leaders. How many exemplary Catholics are even aware of the very existence of the social Encyclicals? Indeed, how many Catholics know that there are such things as social teachings specifically Catholic at all? Study-circles, literature and sermons can do much to dispel this ignorance.

Let us take a look at England. The Labor Party is by definition sectional, and its highest ideal is the Welfare State. Yet the Catholic vote in Britain is fairly solidly behind the Labor Party. This is not surprising in view of the fact that the majority of Catholics are workers. The bait is the Welfare State, and its dupes fail to see that they are paying exorbitantly for all free (*sic*) services in terms of crushing and unmoral taxation, both direct and indirect. Worse still, they are bartering their liberty in exchange for a shadow, and they are keeping in unproductive and useless employment a vast army of bureaucrats,

thereby upsetting the economic balance of the nation. The Welfare State is the ante-room through which Communism is directed to enter.

The State exists for the benefit of the family, not the family for the welfare of the State. It is the duty of government to ensure conditions under which families may thrive, and it is both unwarrantable and dangerous when the State presumes paternally to care for the individual from the cradle to the grave.

It is an open secret that the major political parties in Britain are under strong Jewish and Masonic influence. An immediate Christian orientation is therefore, unlikely. There are, however, encouraging signs, even though it remains true that the average Catholic member of the Westminster Parliament is as indifferent to Encyclical teaching as is the average Catholic member of so many other parliaments. "In the past, Catholics have played an important part in minor roles (in the British Labor Party). Too many of these Catholics had no training in the social doctrines of the Church and never realized that there was a relationship between their faith and their politics. Once some it could be said that they were Labor Party people who happened to be Catholics. Today there is a growing group of Catholics who happen to be Laborites, who know the social teaching of the Church and whose acceptance of certain political dogmas has been dependent on their conclusion that those dogmas could apply the principles taught by the Church." Thus Mr. R. H. Walsh, Editor of the English *Catholic Worker*, writing in a late issue of the quarterly *Christus Rex* (Main St., Naas, Ireland, Price 2/6d).

Mr. Walsh notes a further encouraging sign, namely "the flow of books and pamphlets from Labor Party leaders that are . . . to a greater or less degree; in conformity with papal documents on social questions." He warns, however, that the rank and file may be too apathetic to support the more worthwhile leaders.

Hopeful Signs

The same issue of *Christus Rex* carries an essay on the Fabians from the pen of the editor, the Very Rev. Peter Canon McKevitt, B.D., D.Ph., P.P., Professor of Sociology at St. Patrick's College, Maynooth. Looking at present day England Canon McKevitt sees grounds for hope, even for optimism. He gleans encouragement from the fact that those with experience in the workings of

present system are prepared to reconsider the whole question as a result of their misgivings. It is good to note the dislike for bureaucracy and to find those who once attributed a magical efficacy to measures of nationalization are admitting that their enthusiasm has cooled."

The Canon sees "our solution"—Vocational groups—as the natural one, and he feels that the pressure of events may well force men to adopt his plan. He concludes: "We can feel reasonably confident that honest men, earnestly seeking, will arrive at a solution that will embody the basic principals of our own teaching. After all, that teaching is not proposed as one of many possible expedients; it is a declaration of the conditions that industry must satisfy if it is to measure up to the requirements of human personality." There are signs that industrial technique is dropping into second place and that the humanization of industry is likely at last to be the first consideration.

The British Conservative Party has always been regarded as the faithful champion of vested interests and big business. Yet here, too, the signs are hopeful. Catholics must rejoice in welcoming the Conservatives' latest party slogan—"A property-owning democracy!" This new attitude is overwhelmingly significant.

Some time ago there came into my hands a splendid pamphlet entitled *Property and the Nation—A New Conservative Philosophy*, by Peter Marriott (Distributist Books, 21, Essex St., London, W.C.2). The Honorable Peter Marriott is a convert to Catholicism who, full of zeal, has launched out as a publisher. He is a young man of remarkable talent and may well prove himself the leader of a group of able young Catholic writers. He writes in the tradition of Chesterton, Malraux, Fr. Vincent McNabb, O.P., and the other exponents of Distributism. If his almost Kiplingesque imperialism rings discordantly in Republican ears, it may, nevertheless, greet with a flourish of triumph his fervent championship of Encyclical teachings at home. His policy is one of militantly Catholic Right Wing Conservatism.

I must mention in passing that the student cannot fail to be interested in the informative account of the rise of political parties in England as given in this booklet. He will find much to intrigue him in the author's analysis of the British attitude towards their Monarchy.

Mr. Marriott points out that under the Servile the non-owners were legally forced to work for

their owners, and under the Capitalistic State they are compelled to do so by economic circumstances. The capitalist, unlike the slave-owner, is not responsible for the welfare of his employee, as he only buys the labor of the employee and not the man himself. The horizon of the proletarian is darkened by the ever-present prospect of unemployment, and the English worker turns easily to Welfare Statism in his desire to be free from the insecurity of that Capitalism which is bound of necessity to pay him the lowest possible wage.

Capitalism played a devastating and ignoble part in the depopulating of the English countryside, destroying at the same time the near-Distributive State, where property was well divided and where there were few families without some resources of their own. In this economy, lay security and freedom.

The Despotism of Socialism

Mr. Marriott seeks a "Conservative or Christian State, which traces its inspiration not to the French Revolution, but further back to the medieval basis of society." Capitalism often takes refuge in monopoly and by fettering free competition destroys liberty itself. The Socialists' answer is the Welfare State, and "the whole trend is towards a new form of slavery in which the State, as the sole owner and provider, will exert unlimited control over its citizenry." Under socialization there is an aggravation of the evil of Capitalism, as wealth which was once concentrated in the hands of the few is now concentrated in the hands of the still fewer. Nationalization is normally justifiable only when the commodity in question—armaments, for instance—is liable to be a danger if left under private control.

Autocratic government withdraws itself more and more from the people, and with widespread nationalization taxation becomes so burdensome that it is almost impossible for family savings to be accumulated. Socialism engineers this condition of near-destitution because the cynically named Welfare State relies for its very existence upon a poverty-stricken proletariat clamoring for paternalism—"Socialist policy can be described as one of pure repression." Mr. Marriott drives to the heart of the matter when he warns that the State, by assuming to itself parental duties, will thereby reduce family ties and bring about its own downfall. Free education, milk and meals are normally undesirable because they rob parents of their rights

and give children a sense of independence from the family. If such services should be necessary in an emergency, parents should always pay something if at all possible, be it ever so little.

Mr. Marriott stresses man's claim to private property as a natural right, indispensable to his dignity, freedom and independence. He very properly extends his plea for co-partnership in industry to include co-partnership in farming. The farm laborer is entitled in justice to a share in that land which he has helped to cultivate, having increased the fertility of the soil. It was under the influence of the Church that man began freely to acquire private property and it is under this same instigation that we are encouraged tirelessly to continue the quest.

Property and the Nation—as does Corporativism everywhere—envisages the trade union as reconstituted along the lines of the old town guild; it "must form the focal point around which competing individuals and firms gather, ready to sink their differences in the common good." The trade union of each industry would form a corporation "and these Corporations associated together would make up a National Corporation which, combined with the other elements of national life, would be the Nation itself."

Is Mr. Marriott's dream of a Christian Corporative England a practicable one? Almost endless nonsense is talked of the alleged inability of the English temperament to adapt itself to this, that or the other condition. We are told that bloody revolution could never flare up in England; yet the English have known bloody revolution in their history. England would never tolerate a dictatorship; yet she had her Cromwell. England could never accept Catholicism; yet it was upon her thousand years of Catholicism that the greatness of England was built, and her true greatness has

diminished in exact ratio to her departure from the spiritual and social principles of Christ and His Church. Mr. Marriott is simply recalling his country to the remembrance of her past, and imploring her to seize once more the heritage of which she has been robbed.

It is in the hands of the younger man everywhere that, under God, the future of the world rests. May England be blessed by the flowering of a spiritually virile young manhood of the calibre of Peter Marriott!

Neither a Luxury nor an Experiment

"Practise the love of your neighbors and sharpen your sense of social justice. But it must be a social justice for all conditions of your classes. No one must say that the Church does not love the workers." In these words, addressed by the Holy Father to Easter pilgrims last year, we have an enunciation of the Will of God in our regard. Social justice is neither a luxury nor an experiment—it is an indispensable condition for a just peace, and it is applicable to the needs of every nation and every individual. When Karl Marx castigated the abuses of Capitalism he was no more vehement than was Pope Leo XIII who wrote to those capitalists who, *inter alia*, "have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself." The cynical "alternative" offered by Marx was a brutal intensification of the very evil itself. For what is Communism if not Statist Capitalism?

What do the Popes offer? They, too, offer a system of capital as a solution—the system of the co-partner in industry and agriculture, and the capitalism of Joseph the small-owner craftsman of Nazareth.²⁾

CECIL MCCrackEN

Douglas, Cork Co., Ireland

In the Godless world of today we are faced with the paradox of having to be on guard not only against evil men possessed of evil intentions but against the more subtle danger of evil consequences which may result from the efforts of good-intentioned men totally dedicated to a noble but distorted goal in the pursuit of truth.

This world was not created by Science nor will it be saved by it or by its agents and clients. The substitution of Science for the Creator of

mankind can be as destructive of human society as the weapons their researches produce.

In the last analysis it can be the primary contributing cause of the potential for total destruction that hangs over the world.

REV. WM. J. SMITH, S.J.

The Witness, Dubuque, Feb. 10.

²⁾ Since this article was written, the Irish Government has announced plans for altering the Companies Law in order to foster co-partnership. (C.McC.)

SCANDINAVIAN JOURNEY

II. EN ROUTE: NORTH GERMANY

MY FIRST CONTACT with Lutheran Germany took place in the Belgian Benedictine Priory of Chevetogne on May 30, 1954. The Benedictines of Chevetogne work for the reunion of the Orthodox Church with Rome. They are engaged in a study of the problems of the monastic movement. The Orthodox of all nationalities, clergy and laity, as well as the Protestants, continually visit the monks at Chevetogne. The Chevetogne Benedictines were founded in 1866 and are subject directly to the Holy See. They follow the Byzantine and the Latin rites and are engaged in study, publishing, teaching, etc. There are two chapels, the one Byzantine and the other Latin. They will soon start building a Byzantine church according to Russian medieval architecture. I have known the Chevetogne Benedictines since their inception and I often visit them.

Two Interesting Visitors

During my last stay there I met two most interesting visitors: Mr. Skunen, an Orthodox American, and Dr. Friedrich Heyer, a German Lutheran pastor. Mr. Skunen, a native of Detroit, graduated from the University of Michigan where he later taught. He was subsequently professor in Mexico, Japan and Siam. Having no religion, he once visited an Orthodox church in the States through curiosity and was immediately impressed. In due course he became Orthodox and extended a great deal of help to the Japanese Orthodox. Greatly inclined to mysticism, Prof. Skunen thrice visited the monastic Republic of Mount Athos, Jerusalem and various Orthodox monasteries. Because he is a man of substance, he was able to travel all over the world. He speaks several languages to perfection, is a keen observer and altogether quite a brilliant man. I learned a good deal about America and the Far East from him.

Although well read, Prof. Skunen is not a theologian. Dr. Heyer, on the contrary, is a first-class theologian. Like Prof. Skunen, he speaks several languages perfectly and has travelled the world over, including Mount Athos and the States. During World War II, Dr. Heyer was drafted and spent four years as a soldier in the East. He spent some time in all parts of the Soviet Union occupied by the Germans, particularly in the

Ukraine. He has published a substantial book as result of his involuntary stay in Russia, *Die Orthodoxe Kirche in der Ukraine von 1917 bis 1945* (Rudolph Müller, Köln-Braunsfeld, 1954).

I met Dr. Heyer for the first time in the breakfast room of the Chevetogne Guest House. He was there with his wife and ten Lutheran theological students from Kiel University. They were making a tour in their Volkswagen coach, visiting Chevetogne, Louvain, Canterbury, London, Oxford and Cambridge. Dr. Heyer was well known to the monks, some of whom were his guests in Schleswig. The Lutherans attended all services in the Priory and were received with the utmost friendliness. The Jesuits and the Olivetans in Louvain received them with the same friendliness and charity. How far the rapprochement between the Catholics and the Protestants has progressed in Europe is truly astonishing. Nothing like that could have been envisioned fifty years ago. The Protestants very often visit Catholic monasteries for private and group retreats. There is mutual assistance in every respect, particularly in Germany, where so many Catholics must use Protestant churches for their services.

Religion in North Germany

Because I already knew a good deal about church attendance in Southern, predominantly Catholic, Germany, I asked Dr. Heyer how it was in the Lutheran North. Dr. Heyer admitted that it was very unsatisfactory. In his last parish in Schleswig, out of 11,000 inhabitants about 200 attended the Sunday morning service—less than two per cent. It is true, of course, Pastor Heyer added, that nearly all the people pay "Church tax" and come to church on important occasions; but regular attendance is alien to them. Religious indifference is widespread in Northern Germany, Dr. Heyer said. In Southern Germany and in the Rheinland the situation is far better. The predominance of Catholics reacts on the Protestants and makes them more conscious of their religious obligations. Conversely, the same is true as far as Catholics are concerned.

Protestantism is strongest in the Soviet zone of Germany. Churches there are filled to capacity, vocations to the ministry are numerous and the

pastors are very much respected by the people. In the Soviet zone Communist oppression, propaganda, adversity and tragedy have turned men to God, to prayer and to the wonderful exercise of charity. In Western Germany the rapid material recovery tends to make people comfort-loving and selfish. Yet there is a bright side there, too. Liberalism in theology has slowly disappeared between the two world wars. It has been replaced by a lively interest in the early Reformers for the Protestants, and in the Fathers of the Church for the Catholics. For the former, there is a strong tendency toward a fixed liturgy; for Catholics, frequent Communion is growing steadily. The German Lutherans do their best to reclaim their lax members, Dr. Heyer told me. There are many experiments in this field; one is through *Evangelischen Akademien* which organizes retreats, conferences and so on. Finally, Dr. Heyer invited me to visit the Schleswig-Holstein Academy on my way to Denmark—an invitation which I gratefully accepted.

In Brussels a few days before I left for Germany, I discussed German affairs with a friend, M. Louis Vanhouche, a retired banker who had recently made an extensive tour of Germany. The recovery of Germany is still proceeding with terrific speed, M. Vanhouche told me. In the not too remote future Germany will once more be the strongest and wealthiest state in Western Europe. The Germans are already the principal creditors of the European Payment Union. I told M. Vanhouche of the impressions of an American Catholic priest who worked in a German factory. His findings were published in *The Catholic Worker* of New York. That priest, I said, thought that the Germans work far too hard in their effort to restore Germany to its former status in the shortest possible time. M. Vanhouche agreed: "Yes, I think the Germans work too hard. Germany remains a mystery to me. Will it go with the East or the West?"

On June 21st I stood on the platform of the grandiose Brussels station, "Midi." My friend, Dr. Solomentsev, well-known medical man, was with me. I was leaving for Germany on that superb train *Nord Express*, made up entirely of sleeping cars. The train was on schedule to the minute. I said good bye to my friend and entered my splendid sleeping compartment. The attendant was a Fleming from Ostende, a polyglot and a wise man. He spent a half of his life travelling across Europe in luxury trains.

When I awoke the next morning the train was already far into Germany. In the dining car I found American soldiers on leave en route to Bremen and the American zone. They all travelled in sleeping cars and boarded the train during the night in Cologne. The country which we passed was uninteresting but prosperous. Bremen appeared to be very well restored. At 10 o'clock the train arrived in Hamburg. Dr. Scholz, whom I met in St. Albans in England two months previously, was awaiting me on the platform. A charming and very able young man of twenty-seven, Dr. Scholz was a senior lecturer in Hamburg University, one of the finest philologists I know. He took me to his study at the University which is quite modern.

Hamburg

Hamburg with its 1,700,000 inhabitants is now the second largest city in Germany in population and incontestably the richest. Most of the ever growing German maritime trade is concentrated in Hamburg. There are wharves everywhere with ships loading and unloading. The streets are wide, clean and crowded. There was something in the Hamburg air which reminded me of the pre-1914 Germany of the Hohenzollerns: wealth, security and comfort. The University was still in session. I met a number of the young students including a Latvian refugee who was a lecturer in Baltic languages.

I came to Hamburg to visit an Orthodox prelate, Archbishop Philotheus, who lived there, and all the German Orthodox congregation. The latter is an earnest group of sixty, nearly all young intellectuals. Originally nominal Protestants, they became dissatisfied with Lutheranism and drifted away into religious indifferentism. In 1943 an Orthodox priest from Tanganrog in Russia came to Hamburg. He spoke German and occasionally preached in German to his congregation of various nationalities. As a result of his preaching the German Orthodox congregation was founded. They now have two priests, one is a former pastor, John, who lives on his pension; the other, Fr. Ambrose, is a brilliant surgeon. The priests maintain themselves, and the community has a little church for services. They are very devout people.

I spent two days in Hamburg with Archbishop Philotheus¹ of the Russian Orthodox Community in Hamburg which has quite a commodious house.

¹ Dr. Bolshakoff is a member of the Russian Orthodox Church.

for its use. The estate is situated in a fine residential section of the city. There is a church, the bishop's residence, offices, rooms for visitors and a garden. Although the property is in the heart of the city, it is, nevertheless, isolated. In the days of Hitler the house was occupied by one of the Nazi institutions.

Archbishop Philotheus

Archbishop Philotheus gave me a cordial reception. A handsome and able man of fifty, he was born in White Russia and was educated there and in Great Russia. He graduated from the Orthodox Theological Seminary in Warsaw between the two wars and occupied several important positions till he was consecrated Bishop of Mohilev in White Russia during the German occupation. Soon afterwards he became supervisor for the aged and ailing Metropolitan Panteleimon of White Russia. The dioceses of his province at that time extended far into Great Russia and included fifteen million people. The Archbishop who travelled the full extent of this enormous area, starting from Grodno and Homel on the one side and ending in Veliki Luki and Orel on the other, was surprised to find that the Orthodox Church has survived to such a great extent under the Soviet regime. Petitions to re-open churches came in such large numbers during his administration that there was no time to do anything but to organize the new church life on the broadest scale. It was necessary for him to work eighteen hours and more daily to cope with the pressing business. Wherever the Archbishop went, crowds awaited him. They lined the roads for miles to receive his blessing. In churches where he pontificated, great crowds remained standing for hours, listening spellbound to the preaching and participating in the singing of the Divine Liturgy. Never, the Archbishop said, have I felt such exaltation as during those years.

In Hamburg I also met Archpriest Basil Vinogradov who came from Munich to address the students of Hamburg University on the schism of Western and Eastern Christendom in 1054. A great crowd attended his masterly lecture. Several eminent Lutheran divines were present.

I left Hamburg with Fr. Vinogradov for Schleswig on the following day. Fr. Vinogradov remained as guest of the Evangelische Akademie of Hamburg while I stayed with the Archbishop. The Lutheran hosts were kindness itself to us when we left for the station. The route from Hamburg to Schleswig is rather monotonous, but

it has a few attractive sights. There is, for instance, the Kiel Canal which William II built to increase the power of the German Navy and thereby greatly alarmed the English. This canal was one of the remote causes of World War I. It is a splendid piece of engineering. The heaviest and biggest ships can pass through it without having to go through the Danish archipelago.

During our journey I had a long discussion with Fr. Vinogradov about Orthodoxy in the Soviet Union and its prospects. Fr. Vinogradov is seventy and is rapidly losing his sight. He is a saintly and wise priest, a keen observer of people and things. A native of Moscow province, Fr. Vinogradov studied in the Moscow Seminary and Theological Academy and was made professor in the latter immediately after his graduation. He was a member of the Moscow Council of 1917-18, which elected Patriarch Tikhon whose close collaborator he became as chairman of the Moscow Diocesan Council. After the death of the Patriarch in 1825, he cooperated with the latter's successors, Metropolitans Peter and Sergius. Fr. Vinogradov was in Moscow during the worst period of persecution of the Church. He spent about six years in concentration camps and prisons, including those of Northeastern Siberia. Released with a warning to reside in Moscow, he settled nearby and in 1942 went to the West when the Germans occupied the country around. No one alive now knows better than he the inner history of the persecution of the Russian Church by the Bolsheviks and how and why the Church survived. . . .

Social Legislation in Germany

We arrived in Schleswig on a rainy and cold evening. A car from the Evangelische Akademie of Schleswig-Holstein awaited us at the station. Dr. Heyer and his good wife met us. A conference of German social workers, economists, pastors, doctors, nurses and teachers, was in progress at the Akademie. They discussed social security in Germany. I attended several meetings and learned much. I found to my astonishment that social legislation has made a great progress in Germany and that in many fields Germany is far ahead not only of the United States and Britain, but even Scandinavia. It is actually impossible now to starve in Germany or to be left in "the streets." The cost of this security, however, is correspondingly high and the Germans seek to reduce it. The social security system of Germany is based on

antiquated lines and needs many reforms. All the Germans were extremely friendly. Many spoke a very good English and others Russian. I am of the opinion that, after English, Russian is the best known foreign language in Germany. The thoroughgoing study of Russia and its language began in Germany immediately after World War I. It was intensified by Hitler and by the long stay of the German Army in Russia during World War II. The DPs perpetuate the spread of Russian in Western Germany, while the need to accommodate the occupants oblige the Germans to know Russian in the Soviet zone. Consequently none in Europe or America knows the Russian situation better than the Germans. Indeed, they are already intermediaries between the English-speaking and the Russian-speaking worlds. This makes them equally valuable to the Russians and to the Americans, and promises a great future. Germany is still economically weak, but it is growing stronger by the day. Dr. Adenauer is, no doubt, the greatest statesman living, the greatest German since Bismarck and more realistic than the latter.

A Lutheran Conference

The schedule of the conference was heavy and left little free time. The day began with a short service at the Fredericksberg Church which is beautifully kept. Although it is a post-Reformation building, it possesses a fine altar with a painting and crucifix behind it. Two tall candles on the altar were lit for every service, which consisted of psalms, hymns, readings from the Scriptures and prayers. All this was very reverently done while the people stood around the altar. Breakfast followed immediately. There was then a commentary on the Gospel by one of the pastors. I must say these commentaries were very good indeed. Two and sometimes three sessions followed the Scripture Commentary. Then followed the second meal, a final address and evening services.

On the eve of my departure from Schleswig I addressed the conference on the problem of apostasy in Western Europe, using my series of articles on that subject which appeared in the *London Church Times*. I asked the conference to explain how it was that while, according to the speech of Dr. Jäger, Catholic Archbishop of Paderborn, delivered on July 13, 1952, ninety-five per cent of the Germans willingly registered themselves as Catholics or Protestants and paid "church tax," still so few come to church, particularly in Lutheran Germany. A most interesting discussion

followed. I related that, according to Dr. Groner's statement in *Lumen Vitae* (Vol. VI, No. 1-2), forty-eight per cent of the German Roman Catholics attended Sunday Mass in 1949 and 56.3 per cent received Easter Communion. The French, however, consider these figures unreliable. Yet I understood that in Northern Germany only about four per cent of the population attended Sunday services.

The Lutherans replied that Catholic standards cannot be applied to Lutherans. A Roman Catholic who deliberately fails to attend Sunday Mass, commits a grievous sin. A Lutheran is not obliged to go to church on Sundays. He might do so when he feels so inclined, but there is no compulsion. If one asks a Schleswig Lutheran whether he is a good member of the Church he will answer that he is. Does not he register himself as a Lutheran? Does he faithfully pay the "Church tax"? Is he baptized? Was he married in his church? Does he send his children to the Sunday school? To all these questions he would answer in the affirmative. He would be scandalized to hear that, notwithstanding, he is a poor Christian because he fails to attend his church regularly and to assist his pastor in his work.

Dearth of Ministers

The assembled militants agreed that this is an unsatisfactory situation, but to improve it many more pastors are needed. There is about one pastor for 5,000 faithful, while Catholics have one priest for 1,179, which is an adequate proportion. In the Diocese of Cologne there is one priest for 3,500 faithful. The Cardinal Archbishop recently ordered that no parish with less than 10,000 souls may have more than two priests. He also replaced priests in the diocesan administration by laymen and sent the former to parishes. The Lutherans, my friends said, are in an even worse predicament on this score.

I asked my listeners whether there was any increase in vocations to the ministry. They replied that the increase is very small, despite the fact that the clergy are very well paid from the "Church tax" collected by the State. When I asked the reason for this shortage, a brilliant lecturer in economics at Kiel University, who also studied in the United States, answered me. The Sociological Seminar of Kiel University recently made a survey among 2,500 school pupils and 7,500 parents concerning the best profession for children to follow. Thirty-eight professions and trades were listed. A

iversity professorship received the most votes, while the agricultural laborer finished a poor last. The profession of a Lutheran pastor was listed thirty-sixth—third to last in appeal. The reason given was its futility. For those questioned, a pastor was merely a master of ceremonies whose job was to arrange pompous baptisms, weddings and funerals, and to provide concerts of sacred music on Sundays. His job was not socially useful and, therefore, superfluous. "A man should be ashamed to take so much money for so little work." A year previously the French workers in Toulouse told me exactly the same concerning the Catholic priests. In the Soviet Union this opinion is officially endorsed. My friends, however, were hopeful. There are signs that in Germany, at least, this low estimate of the ministry will change.

In Schleswig I visited its fine cathedral, the first station founded by St. Anskar on his way to convert Scandinavia. The present Cathedral dates from the XIth century. Because the Lutherans were never iconoclasts, the Cathedral remains practically unchanged from Catholic times. Several dukes of Schleswig-Holstein are buried there, including one who became King of Denmark.

I also visited Gottrop Castle, the cradle of the

later Romanovs. It is not generally known that since 1761 the Russian Imperial House was that of Oldenburg. Anne, daughter of Peter the Great, married the Duke of Schleswig-Holstein. In 1741, her son, Duke Peter-Ulrich, became Cesarevitch of Russia and in 1761 Emperor Peter III. He was succeeded in due course as Duke by Emperor Paul I, who died in 1801. For sixty years, from 1741 to 1801, the Duchies of Schleswig-Holstein were united to the Russian crown. Alexander I gave the Duchies to his German brother-in-law. They later passed to the Danish House of Oldenburg. In the castle there are many documents which were issued in German by the Russian Emperors as Dukes of Holstein. Much of the history of the Court of St. Petersburg could be better understood after a visit to the vast Gottrop Castle, the cradle of the later Romanovs and of the present Royal Houses of Denmark, Norway and Greece. The castle will also be the cradle of the English Royal House when the children of the Duke of Edinburgh will have succeeded to the throne.

(To be continued)

S. BOLSHAKOFF, PH.D.
Oxford, England

Warder's Review

A Commendable Achievement

THE OBSERVANCE, on March 22, of the fifteenth anniversary of the Fisherman's Cooperative Association of Prince Rupert, British Columbia, offered excellent opportunity to instance the benefits which have come to that and similar communities because of the cooperative movement. Mr. Perry Voorhis, veteran promoter of cooperatives, was among those present at the celebration. His inspiring report was published in *The People's Business* of March 25. It states *in toto*:

"British Columbia, westernmost province of Canada, is over twice as big as Texas. Unlike Texas it is rugged, mountainous. The mountains fall directly into the sea, and the coast is dotted with thousands of islands and pierced by countless inlets or, as the Norwegians would call them, fiords. The principal occupations of the people outside the vicinity of Vancouver (600,000 population)

are lumbering and fishing. Only three per cent of the area of British Columbia is arable land.

"Prince Rupert (10,000 population) is the only town of consequence on the long British Columbia coastline between Vancouver and Alaska. Prince Rupert is a fisherman's town. Its principal business is the Prince Rupert Fishermen's Cooperative Association which celebrated its 15th anniversary on March 22. The Attorney General of British Columbia, a representative of the Minister of Fisheries of the Canadian government, the district's Member of Parliament, and a number of other prominent Canadians were there to help celebrate. So was I.

"I got the story of how, out of the courage—and near desperation—of a few men in the depths of the depression, the cooperative has been built to a \$4,000,000 a year business

with fish processing plants worth \$2,000,000, the biggest single store in town, and the biggest bakery. In general, it's the same story as the one written by U. S. farmer cooperatives. It's the story of independent primary producers joining together so they can—together—have enough capital and enough control over their costs and markets to keep their independence and still compete with big-scale business. Prince Rupert Fishermen's Cooperative Association markets its members' fish all over North America.

"Most of the fish are caught in small boats manned by between one and seven men. With all their necessary equipment, the boats cost from \$16,000 to \$25,000 each. So with rare foresight, a credit union was started fifteen years ago—at the same time PRFCA was started and largely with the same membership. Today that credit union has \$2,000,000 of share capital. From it both the fisherman and their cooperative are able to borrow to finance boats, equipment—even plants. This is by a special permissive act of the Canadian Parliament, which said in effect 'since it's the fishermen's money, it can be borrowed by the fishermen.'

"Five hundred people gathered for the anniversary meeting. It was the largest crowd, I was told, to attend any meeting in the town's history. No wonder. Without the cooperative, Prince Rupert would be an absentee-owned town. With it, it's a true community of owners of a very basic and necessary business."

All people of vision and good will recognize the need for a more equitable distribution of this world's goods. Must we not admit that the cooperatives, operated according to their ideals on the basis of community solidarity, are wholesome and effective measures in bringing us closer to the attainment of this *desideratum*?

There are three influences which appear to us to have the chief place in bringing about this downgrade movement of society. These are, first, distaste for a simple life of labor; second, repugnance to suffering of any kind; third, forgetfulness of the future life. . . . (Leo XIII, *Laetitia Sanctitatis*, Sept. 8, 1893)

Catholic Converts to Protestantism

MUCH HAS BEEN SAID and fantastic figures have been quoted regarding the leakage in the Catholic Church. Protestants are claiming that there is a general trend of Catholics to Protestantism. *The Christian Herald*, a Protestant publication, in a survey a few years ago stated that over four million Catholics had converted to Protestantism in the last decade. However, a recent survey made by George Gallup reveals that the losses of both Catholics and Protestants to each other through conversions are about equal over a twenty-year period, 1,896,000 Protestants embracing the Catholic Faith, and 1,434,000 Catholics joining some Protestant religion.

Naturally, the devout Catholic's first reaction to such leakage is: How could anyone forsake a faith so rich in content and so precise, for anything so indefinite as Protestantism? The Catholic will wonder just what the "converted" Catholic is thinking about and what the state of his soul might be. With the experience of six years in the Lutheran ministry before the dawn of the light of grace in my own soul, I should like to attempt an answer to the many questions which arise in relation to those so unfortunate as to have lost the Faith and their sharing in the Sacramental Life of the Church. For this purpose I would like to cite the following observations:

1. The Catholic gone Protestant must be ignorant of the Holy Mass which was the source of his former life in Christ. Also, he must have had only a vague idea of Catholic teaching in general. Generally he would not be able to state both Catholic and Protestant teaching objectively and tell why he chooses the latter. Former Catholics usually remain attracted to the externals of the Faith and are therefore more attracted to Lutheran and Episcopalian sects, rather than to the non-conformist. Holy pictures, crucifixes and rosaries will continue to be found in their homes.
2. There is no doubt that invalid marriages account for well over half of former Catholics associated with Protestant sects. Some in my acquaintance are the children of such marriages, or second generation Protestants. Likewise, in the case of mixed marriages, especially where the mother is the non-Catholic, the children

will often end up in a Protestant religion. This sometimes happens even though the mother may have kept her promise to bring up the children as Catholics in Catholic schools. It is the lack of a Catholic mother's example which spells disaster.

3. Well instructed Catholics may leave the Church because of a personal offense, real or fancied, which they experienced. But in my experience these do not defect to another religion. However, one must remember that when a person loses the Faith, a great void is created which must be filled by something. Protestant sects may often be used by these people and others to satisfy a natural inclination to worship God.
4. The "converted" Catholic who may have had words with a priest in the confessional over a moral issue may be attracted to a Protestant sect by a minister with a winning personality who assures his convert that there are few moral restraints in Protestantism and much freedom. (There is no murder except of those already born.) Besides there is no such humiliation as private confession.

The sad fact underlying all these observations is this: the fallen-away Catholic has lost the Faith. What does this mean? It means that he no longer cares to share in the Life of Christ in the Mystical Body. Of course, he would not be able to diagnose his plight in so many words, because it is generally safe to assume that he never realized that he was ever so blessed.

ERNEST A. BECK
Central Bureau Staff

Yalta's Bitter Fruits

THE YALTA DOCUMENTS in greatest part, at least of what Sir Winston Churchill called the "American version," have at long last been made public. As was expected—and feared by the principals in the Yalta Conference—there was an outburst of indignation. Amoral power politics never before ruled men's judgments so ruthlessly and with such devastating effect. God alone knows the misery of untold millions in many parts of the world directly traceable to the decisions and agreements made by the Big Three at the Crimean resort.

As for ourselves, we were able to see at first hand the bitter fruits of Yalta in the form of suffering endured by hapless people whose destiny was cast at Yalta. Since mid-August of 1949 we have been receiving various types of these victims who have come, and continue to come, to our country for resettlement. Under the DP Law of 1948, which was amended in 1950, some 400,000 refugees were resettled in the U. S. This humane work is continuing, albeit at a much slower pace, under the prevailing Refugee Relief Act of 1953. As resettlement director for the Archdiocese of St. Louis with offices in the Central Bureau, I have supervised the resettlement of some 1,800 refugees.

These people fall into various categories: displaced persons, expellees, refugees, escapees, etc. But call them what you will, they either are homeless or find it impossible to live in their homeland and hence must forever (so it must seem to them) turn their backs on the land of their fathers. With the successful (?) conclusion of World War II, these people should have been able to return home. Most of them came from countries which were our allies in the great struggle. Why couldn't they return? Because of Yalta and its Iron Curtain.

Our American people are generous. They have received the refugees quite cordially. Many times I have been edified and amazed at the great charity of our people. If the resettlement venture has been successful—we feel that it has been—much credit belongs to the many of our fellow Americans who were so charitable and helpful to these unfortunate victims. Occasionally we would be accosted by a stranger at Union Station who wanted to know "why these foreigners were being allowed to come to our country, to take away from our citizens their homes and jobs." Our rebuttal was always very simple and usually successful. We explained that "these foreigners" did not want to come to the United States; they did not want to go anywhere, save back to their homeland. But this they could not do—because of Yalta.

Actually, the Yalta papers have revealed nothing substantial which was not already known. Of course, the precise statements made by the principals serve to bring out in bolder relief what was already generally known. The sorry picture is more complete in detail. But the world has long since come to know Yalta. "By their fruits you shall know them." Yalta's fruits have been singularly bitter.

V. T. S.

Contemporary Opinion

WE ARE LEARNING that both Europeans and Africans need to work out their concrete relationships on the basis of a joint sharing of their interests and ideas. It is clear from the experience of the Gold Coast that the African will need the talents of the European for many years in the development of his country. It is clear also that Europeans should work wholeheartedly for the development of the African until he reaches the point for the complete assumption of his own responsibilities. This means that he will have acquired all the qualities and all the skills that will be necessary in the new society that is in process of development. It does not necessarily mean that this will be a completely African society. There is no reason why Europeans should not have the opportunity of sharing in this society on a permanent basis. While the society will be controlled by a native majority, this control will be exercised on the basis of Christian principles.

Catholic Charities Review
February 1, 1955

We in America have been concerned for some years with the lot of underprivileged peoples throughout the world. But we have yet to do anything for one of the most underprivileged peoples of all. Ourselves.

We have more food than we can eat. We have more money per person than anywhere else in the world: with six per cent of the population we hold eighty per cent of the wealth. We have bigger homes, bigger television sets, bigger cars, bigger theaters, bigger schools.

We have everything we need, in fact, except the most important thing of all—time to think and the habit of thought. We lack time for the one indispensable for safety of an individual or a nation.

Thought is the basic energy in human history. Civilization is put together not by machines but by thought. Similarly, man's uniqueness is represented not by his ability to make objects but to sort them and relate them. Other animals practice communication; only man has the capacity for comprehension.

NORMAN COUSINS
St. Louis Post Dispatch, April 4

The social action movement (in the United States) is expanding at a rather encouraging pace, but, proportionately speaking, the leadership is still predominantly clerical rather than lay. An occasional Frederick Kenkel, (late) lamented leader of the Catholic Central Verein, or a Dr. Hagerty, one of the deceased founders of the Catholic Conference on Industrial Problems, is still the exceptional layman who proves the rule....

In one sense of the word, of course, the role of the clergy in the social apostolate is and will continue to be paramount. It is their function, in the words of Pope Pius XI, "to search diligently for lay apostles, to select them with prudence and to train and instruct them properly."

In another sense of the word, however, the role of the clergy in the field of social reconstruction is of secondary importance compared to that of the laity. The reason for this is stated succinctly by a competent American theologian, Monsignor William O'Connor of the Archdiocese of New York. "Authority," Monsignor O'Connor writes in a recent book, *The Layman's Call*, "does not and cannot initiate social reforms. It is the function of authority to supervise and regulate, to point out excesses and dangers and to encourage the downtrodden to hope and to struggle for a better day. Social reforms, if they are to be effective and lasting, must come from below: they cannot be imposed from above. It is the vocation of the laity to take this initiative, with the aid and blessing of God."

ARCHBISHOP PATRICK A. O'BOYLE
Our Sunday Visitor, April 3

It has often been remarked as a characteristic of our time that whereas in the past it was the old who received the greatest attention and respect, today it is the young. This is something deriving in part, no doubt, from nineteenth-century notions of progress: a habit of looking to the future instead of to the past for inspiration, and therefore to descendants rather than ancestors, to children rather than parents. Elementary education became compulsory more than a quarter of a century before old age pensions were introduced. This may have been because the deficiencies of voluntary endeavor were thought to be greater in the field of education than in caring for the aged.

poor, and because the greatest of the voluntary societies, which is the family, knew better how to look after its older members than how to make the younger ones literate. But it was by no means only a question of literacy; the number of children alone in the world was great, but so was the number of the elderly living alone, and voluntary work and State solicitude alike have always done very much more for the children.

The Tablet, London, Feb. 26

But there are certain things against which we must guard. One is a too great dogmatism in expressing our opinions on social affairs. The principles of the moral law regarding social matters are of a very different kind from those which govern individual conduct. Very often they are principles which forbid "too much" of something, rather than the thing itself or *in toto*. And the determining of when a measure does "too much" or goes "too far" is, more often than not, an extremely delicate task. It usually demands an examination of facts and technical factors which themselves may be difficult of access. In other words, they pertain to a much more complex matter than do the principles regarding for example, murder or lying, and are by no means as easily applicable as are the latter.

For these reasons we should be careful, when dealing with State activities, not to oppose every State scheme simply because it is a State scheme. Our opposition to Statism as such might incline us that way. The trend of affairs today is towards an increase of social responsibility. Now it would seem that historical trends run their courses despite all opposition. There is no point in blindly trying to stop them. Our efforts should rather be directed towards sifting what is good in them and promoting it while eradicating the evil. It would be interesting to see the results if this positive approach had been adopted during the early days of Liberal Democracy. And, in fact, its principles did mellow over the years and are acceptable now in a manner and to a degree that could not be thought of in connection with their first manifestations. The attitude of the Church may have been responsible—to some extent at least—for this. Let us hope that something similar occurs—though with less tribulation—to solve our modern problem of the Welfare State.

JEREMIAH NEWMAN

The Irish Ecclesiastical Record
February, 1955

Bolshevism is understood only by those who have personally experienced it. This is true not only because of a discrepancy between theory and practice, thought and reality, but also because Bolshevism is so deeply embedded in propaganda that the one cannot be separated from the other by any rational process; their interrelationship is too intricate. A person without direct experience could not tell whether he is confronted with doctrine or propaganda. But in the final analysis doctrine usually evaporates and leaves the hard core of propaganda.

Mission Bulletin

Hong Kong, February, 1955

Fragments

"I KNOW MORE frustrated accountants, lawyers, chemists and physicists than I do mechanics," declared Rev. Edward J. Kammer, C.M., of De Paul University, to the seventh annual Career Conference in Chicago on March 26. In explaining the necessity of hard work as the key to career success, Father Kammer said pointedly: "I have no sympathy with a person who is constantly begging for a 'break'."

The United Automobile Workers convention on March 29 voted to create a \$25,000,000 strike fund to bolster the drive for a guaranteed annual wage. The fund will be raised through an increase of \$5 a month in the dues of the 1,500,000 members of the U.A.W.

"Let's eat our way out of trouble rather than ask for government help," is the slogan adopted by New York poultrymen to meet the economic crisis in their industry arising from surplus commodities. What with the millions of hungry in so many countries abroad, to say nothing of our own poor, there should be a more Christian solution to this problem.

"In 1836 Andrew Jackson not only had the U. S. A. out of debt for the first time in our history but also had a surplus of \$37,468,859!! He turned over the White House to Martin Van Buren in 1837 and by 1840 we owed twenty-one cents per capita and have never been out of debt since." (From *Printopics*—Provence Jarrad Co., as quoted in *Brevits*, Boston, Vol. L-No. 3.)

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

The Holy Father to His Priests

BESIDES BEING SUPREME HEAD of the universal Church the Holy Father is Bishop of Rome. In the latter capacity he customarily addresses the Lenten preachers of his diocese at the beginning of the holy season of penance. These addresses are characteristically more fatherly and intimate in tone because of the very special solicitude Pope Pius XII has for the priests and faithful of Rome.

The very subject of this year's Lenten message was suggestive of that paternal warmth which the Roman clergy have long since come to expect from their beloved White Shepherd. His Holiness spoke on the apostolate of the pastoral office—the care of souls. It was his purpose to "offer some simple pastoral suggestions concerning your apostolic work," as he put it.

Special significance also attached to the Holy Father's address on this occasion because it was his first real effort at public speaking since his illness at the beginning of December. Between six hundred and eight hundred priests, representing the Lenten preachers and the pastors of Rome, crowded the Sala Clementina on March 10 to hear the Pontiff. He arrived promptly at 9:30 A.M., ascended the throne and began to read the address. All were comforted and cheered at his appearance which was considered remarkably good in view of the seriousness of his recent illness. Since the pastoral care of his own diocese is one of the things nearest his heart, the Holy Father carefully conserved his strength for several days in order to be able to speak personally to his own priests, as he did last year, rather than simply hand them a printed message.

Pope Pius urged his priests to cultivate the virtues of discretion, firmness and courage: discretion in beginning pastoral projects; firmness in continuing their work; courage in bringing the work to conclusion. His Holiness was not speaking of priestly endeavors generally; he referred specifically to the shepherding of souls in the parish. He hearkened back to his ringing summons for a "great awakening" in 1952 and noted some very beneficial results of that summons in the form of the increased number of churches in Rome, better attendance at Holy Mass, more nu-

merous courses of religious instruction for the laity, and more assiduous care for the youth.

However, one must guard against superficiality in evaluating such gains. "Superficiality engenders what could be called the criterion of approximation." It could lead us to unwarranted conclusions and beget a spirit of complacency very detrimental to religion. "To prevent such consequences, a statistical task is required, done with seriousness, with exacting realism and with calm impartiality." Thus, very many people are faithful to the precept of Sunday Holy Mass. However, before the parish priest feels completely satisfied, he should "calculate with sufficient accuracy the number of those who are obliged to attend and how many do not." In the same way, the Holy Father continued, one might be pleased with the number receiving catechetical instructions; but how many children and adults do not come, yet should come? The pastor must also have accurate information on the number of his flock who comply with their Easter duty. He must likewise know "how many of the faithful appear to be living in the grace of God."

"Having determined the figures, it is necessary to study their significance in order to understand the causes of some defections or of some returns. Merely to discover an evil is not enough for the diagnosis without which one cannot speak of a right prognosis and even less of adequate treatment." In the promotion of a more fervent Catholic Life, the pastor wisely and profitably utilizes his laity grouped in organized effort. All organizations can contribute to the apostolate. Hence none should be overlooked regardless of "the banners under which the faithful gather together; or the badges they wear, provided they are blessed by the Church." United effort is paramount for success. In the apostolate of souls results are sometimes not what they should be, despite the expenditures of much effort and zeal, because "some perhaps struggle too much alone, too united and separated."

The Pope's pre-Lenten message this year again takes cognizance of the need of regaining Catholic losses. Articles devoted to the prevailing religious laxity in many countries, such as those of

Dr. Bolshakoff in recent issues of *SJR*, emphasize the need of a spiritual awakening. Our own country, too, has its problems in this regard. If accurate statistics were available, I think we should all be surprised at the great amount of indifference among our American Catholics. The number of invalid marriages alone is staggering.

The way of return is, of course, through the parish, the vital cell in the Mystical Body. Having repeatedly pointed out the role of the laity in

a living parish, our Holy Father this year devoted his attention to the apostolate of the priests. As shepherd of the parochial flock, the priest occupies the position of first importance. Every priest the world over will derive much profit from the Holy Father's "simple pastoral suggestions." Apart from a few references to local conditions, the address is universally applicable. It could be studied with profit by priests during a day of recollection.

RELIGION IN EDUCATION¹⁾

I.

THE DEPARTURES from the original American way of education under the drive of powers of secularism since the turn of the century are such as to cause much concern among parents and educators.

Religion in any form is banished from the schools of the land. This was not the American way of education in our country up to at least the middle of the last century.

An education without religion for millions of our young people is showing disastrous consequences. The illiteracy in things religious is tragic. Moral principles have been sapped of their strength, and as a consequence no longer are forces of self-discipline for growing numbers of youth nor shapers of manly and womanly characters. Standards of decency have lost their meaning in the behavior of all too many young people. For them sacred values lie buried in unknown fields.

These are not exaggerations. In this past year shocking happenings have raised cries of alarm. Parents and educators are desperate: all sorts of remedies are proposed, except the one that would certainly bring about a change—religion in education.

Those who could do something in the matter are afraid to face up to the facts. Nothing more could be needed than to return to the original American way of education: religion was an essential part of the curriculum and of the life of youth in the school. The Founding Fathers of our Republic were products of such schools.

A return, therefore, to American traditions in their essentials is imperative. As taxpayers and

citizens who love our country, we have not only the right but also the duty to demand that God be allowed again a place in the classroom—not by indirection nor covert means, but frankly and openly. We should not permit a situation in the schools of the land that in outlawing religion from education makes them no different from the schools directed and controlled by irreligious or atheistic governments. Let us go back to the American traditions of which we may be rightly proud.

Parental Rights to Education

The child belongs to the parents. This is one of those self-evident truths that is not disputed in countries that still respect human rights. Where this is not the case, the idea is current that the child belongs not to the parents but to the state.

This conception is abhorrent to all Americans because it violates the rights of both parent and child.

The idea of parental rights over the child carries with it consequences that reach into the home and the school. On parents rests the primary duty to educate the child. In his celebrated encyclical on the Christian Education of Youth Pius XI expressed this responsibility in these words: "It must be borne in mind also that the obligation of the family to bring up children includes not only religious and moral education, but physical and civic education as well, principally insofar as it touches religion and morality. This incontestable right of the family has at various times been recognized by nations anxious to respect the natural law in their civic enactment."²⁾ The Sovereign Pontiff

²⁾ Pius XI: *The Christian Education of Youth*. Cf. *Principles for Peace*, n. 900, Bruce Publishing Company.

¹⁾ 1955 Lenten Pastoral Letter.

then refers by way of illustration to the noted decision of the Supreme Court of the United States in the celebrated Oregon School Case, June 1, 1925.

Modern governments give recognition to this duty of parents in their compulsory school laws. It requires no proof that if parents have obligations toward the education of their child they must also have the rights to discharge them. It would be nonsense to say to a parent: "You must educate your child," and then deny him the right to all the means necessary for the fulfillment of this duty.

Discipline Begins at Home

Apart from rare exceptions, parents give much care to the physical upbringing of their child; in fact, so much so that modern parents are often accused of pampering and coddling their child to the detriment of the discipline needed for good character formation.

Not infrequently one hears the remark that if parents were so solicitous about the moral and religious education of their child as they are about its physical upbringing, there would be less juvenile delinquency among youth. There seems to be truth in this contention. During the past year, especially, it has been noted that juvenile delinquency is on the increase among boys and girls coming from the better middle class families.

For instance, last summer, to cite but one example, four high school youths brutally beat up defenseless persons, and in one case kicked a vagrant to death. These teen-agers came from good, respectable homes. They were not known in their neighborhood as hoodlums or gangsters. On the contrary, they were well-read, and in worldly ways well-mannered. What happened? The investigation showed that their education was seriously defective. They knew next to nothing about the obligations of the moral code; their consciences were neither informed nor trained. A check showed that wrong reading matter had come into their hands.

Such failures come principally from the fact that parents do not take seriously their duty of looking conscientiously after the moral and religious training of their child. They have lost a sense of regard for certain basic truths that are essential to a good education.

Protecting the Image of God

If parents are fully aware of the fact that their child has been created after the image of God, they will see to it that its education will be fashioned in accordance with this important truth. This will be so much more the case if they fully realize that through baptism their child has become in a special sense a child of God and a member of the Mystical Body of Christ. Seen in the light of such truths, the child will be treated and educated accordingly. Modern educators who in their liberalism and secularism refuse to recognize these fundamental Christian tenets can be of little help to parents in giving a thorough moral and religious education to their child. On the contrary, they raise obstacles to a thorough Christian education.

They attack the Church for defending the rights of parents to a sound moral and religious education. They repudiate the claims of the Church that parents have a primary and inalienable right to the education of their child in line with the dictates of their conscience. For, the Church has not only an interest but an obligation, and hence a right, of seeing that her children are well-grounded in the truths of religion and the requirements of the moral code.

That right rests in the fact that through baptism, which Jesus Christ called a rebirth,³⁾ children are born to her for supernatural life. This life she has the duty to nourish, support and protect with all the means given her by her Divine Founder. In this she bows to the logic of the truths confided to her.

Holy Mother Church, as she has been lovingly called from the earliest centuries of Christianity, would be faithless to her duties of motherhood if she did not play her part fully in these days so demanding that the rights of parents to an integrated education for their children, not only physical and civic but also moral and religious, be respected and honored in practice.

Obligations of the State

As frequently in the past, so again in our day the Church has to battle with governments in the defense of parental rights. Totalitarian states deny to parents the right to the education and schooling of their child: the governments hold

³⁾ John : 3:3.

ght grip of monopoly on schools from kindergarten up to the university.

The Church has to battle, also, with adversaries of various stripe in states that profess rights and freedoms—with liberals, and secularists, and left-wingers. They would give to the state powers over education that they would not yield to it in business, industry, trade and commerce, or in social and political relations.

No one denies that the state has a profound interest in education. Good citizenship depends on it. Democracy cannot thrive and flourish in a nation if education be neglected. We subscribe without reservation to the statement of Dr. Harold F. Dodds, President of Princeton University: "The power of the state to enforce minimum standards of education for all is not in question. The power of the state to monopolize the field and to remove all competition, however, is a horse of another color." There are those who advocate such a monopoly, at least on the levels of secondary or high school education.

In certain situations, particularly in the South and West of our country, school authorities exercise a practical monopoly through compulsory school laws. Parents are compelled to take what the state provides. Their problem of conscience is not solved by saying to them: "Build your own schools. Since the Oregon School case the state has no power to prevent you from doing so." In the face of realities such a statement amounts to nothing less than mockery. How can parents, few in numbers and without adequate resources, build and maintain schools of their own as they actually do in the populous cities? The stark reality is that parents in many of the nation's rural communities are in the grip of a monopoly from which they cannot free themselves.

A Solution for Equity

Is there a way out of this dilemma? There is. Good will, inspired by a spirit of fair play and justice combined with ingenuity and enterprise, will find the way.

Other countries that boast of freedoms and rights of democracy no less than we, have found a way of helping parents to build and maintain schools that are in accord with their demands of conscience. The state remits schools taxes to parents who desire to have for their children schools of their choice other than religionless pub-

lic schools, or even gives them grants or subsidies.⁴⁾

The adoption of a method of this kind, suited to circumstances in our country, would be nothing new in our nation. Tax monies were disbursed in various ways to private religious schools until way beyond the middle of the last century.⁵⁾ Even now tax money is given to private colleges and universities by way of grants. Such a way of helping parents would, therefore, not be alien to American traditions. On the contrary, the present trends of secularism are quite modern infiltrations into our public school system.

There is no question of abolishing the public school system. Parents who prefer to send their children to public schools could do so, as in Holland where public schools continue to exist side by side with private tax-supported Catholic or Protestant schools.⁶⁾

Nor is there question of demanding special privileges for Catholic parents. The law would apply to Protestant or Jewish parents who already maintain schools of their own, or to those who would like to have them.

School—An Extension of Home

A challenging task lies before parents. Their rights, with all the practical consequences resulting therefrom, are not recognized as justice demands. Erroneous ideas have entrenched themselves: they have succeeded in taking the child from the parents as though it did not belong to them.

By implication the state asserts proprietary rights over the child; school authorities are functionaries of the state, and teachers also. That these have the honorable function of representing father and mother in the school, that they act in place of the parent, that they are trustees in the management of the most precious treasure of the parents—their child—is a viewpoint that has grown dimmer and dimmer. In fact, it has practically vanished from publications on education. The school, rightly conceived, has the function of continuing

⁴⁾ Sister M. Bernard Francis Loughery; Chapter V: "Legislative Bases for Parent-State Relationships in Other Democracies," *Parental Rights in American Educational Law*, Catholic University of America Press, 1952.

⁵⁾ Gabel: *Public Funds for Church and Private Schools*, p. 855, Toledo, 1937.

⁶⁾ Loughery: op. cit., pp. 199-200.

the education that the child receives in the home. Therefore, the religious atmosphere of the home must penetrate the school. Indifference to religion in the school does not do justice either to the parent or the child.

A major reversal of policies must be initiated. This will entail uphill work; the difficulties are by no means small, but they are not insurmountable. It remains for parents to assert their rights to the education of their child; to correct erroneous

ideas; and to demand recognition to their rights in the laws of the state regarding school measures.

Much is at stake: the inculcation of sound learning, the formation of good citizens, and above all the eternal salvation of the soul of the child. What will it profit the child if it learns all that is to be learned in respect to the things of this world, but in the end loses its soul?

(To be continued)

MOST REV. ALOISIUS J. MUENCH, S.T.D.

SOCIAL REVIEW

Almost Immune to Cancer

THE 75,000 NAVAHOES who make up the Nation's largest Indian tribe enjoy an unexplained near-immunity to cancer. Medical research teams are fanning out across the 25,000-square-mile reservation in an effort to find a solution to the mystery. Dr. Clarence G. Salsbury, Arizona's Public Health Commissioner and former "sagebrush surgeon" of Ganado Mission fame, is guiding the search.

In a study of all hospitals serving the reservation, Dr. Salsbury and a group of associates discovered in 1953 that of 60,000 Navaho admissions, only two hundred and eight cancer cases had ever come to light. Among one hundred and eighteen female cases only three breast cancers had been recorded.

The Doctor believes the mystery may be explained by Navaho diet. "The typical primitive Navaho diet does not include highly refined foods," Dr. Salsbury said.

"It consists mainly of meat, corn, squash, some fruits and nuts, herbs, native tea and 'squaw bread'—a type of crisp panbread. That simple diet may be the key to the comparative lack of cancer. But just why or how we do not yet know."

Communist Influence Declines in Italian Unions

A NEWS ITEM IN THE *New York Times* of February 1 reports that a decline of Communist strength is indicated by the results of shop steward elections in many parts of Italy. Almost everywhere the Communists have polled substantially fewer votes this year than last. In many

factories they have lost so much ground that they are no longer in charge of shop stewards' committees.

The anti-Communist unions have all gained from the decline of Communist strength, particularly the Italian Confederation of Workers Unions which is affiliated with dominant Christian Democratic party.

It is highly significant that increasing number of workers are now voting for anti-Communist unions. This has occurred in a sufficient number of factories to indicate a definite trend. What remains to be seen is whether the trend is permanent.

It is important also that defections from the Communist camp are the most numerous in the industrial North, where communism is strongest and has been established for the longest time. Even in such heavily Communist provinces as Pavia, where the Communist unions have in most cases retained their hold on the shop stewards' committees, defections from communism have been numerous.

The Christian Democratic papers published the results of shop stewards' elections in nineteen factories. Almost all were small factories in the industrial North but a couple were in central Italy and one in Naples. The Christian Democratic unions ousted Communists from control of shop stewards' committees in twelve contests. The Christian Democrats retained their control in one union and improved their position in six others in which there were elections.

The number of votes was given for only thirteen elections. In these the Christian Democratic vote increased in the last year from 972 to 1,426, while Communist vote decreased from 2,434 to 2,046.

Tito Terror

A TOTAL OF 59,186 PEOPLE have fled into Opicina, a town in the hills above Trieste, and the number is increasing daily. They are mine factory workers, pea farmers, other workers, as well as their priests—all fleeing communist terror in Yugoslavia. Most of them have Italian citizenship and lived in Venezia Giulia, now a part of Trieste's Zone B, administered by Yugoslavia.

There is no work for these people in Opicina. Their chances of emigrating are slim. Their financial help from the overburdened Italian government, apart from two meals a day and, when possible, lodgings, amounts to less than \$2 a month. Yet the refugees in the Opicina camps consider themselves fortunate when they compare their lot with the four hundred and twelve families living in abandoned silos.

Massimo Zarroti, who fled with his six children, said he was beaten up as a reactionary because he had a statue of the Sacred Heart outside of his house. Life is impossible, he added, in Tito's "worker's paradise." Zarroti's crop of peas, amounting to a ton and a half, was confiscated outright by the Yugoslav officials, and his grapes were so heavily taxed that he had to sell his wine at a loss.

Racial Integration in Schools

A "LOCAL OPTION" SCHOOL BILL, designed to let integration take place gradually in North Carolina classrooms, became law on March 29. It went through the Legislature as a means of coping with any United States Supreme Court order for immediate end of racial segregation in the public schools.

Gov. Luther H. Hodges said that the law is "all that is necessary or feasible" at this time. He has promised, however, to call a special session of the Legislature if the Supreme Court handed down a abrupt or extreme decrees on segregation.

The law gives to city and county school boards "full and complete" authority to assign and enroll pupils in the public schools. It transfers such authority from the State Board of Education. The board is thus relieved of possible litigation on the segregation issue.

There is no reference to segregation in the bill, but it directs the local boards to "provide for the enrollment of pupils so as to provide for the orderly and efficient administration of such public schools, the effective instruction of the pupils therein enrolled, and the health, safety and general welfare of such pupils."

Social Security Extended

NEW PROVISIONS of the Social Security Law that went into effect January 1 lowered the qualifying limits for domestics to include them in the Social Security system if they get \$50 cash wages from one source in any calendar quarter of the year. This means that any one person to whom about \$4 a week is paid throughout any one quarter probably will qualify for benefits. The one who pays has full responsibility for collecting, reporting and paying the Social Security tax.

A teen-age baby sitter who gets \$50 a quarter or more from one source is included. Age makes no difference.

A household employee's outlook on social security also makes no difference. The employer is responsible for collecting, reporting and paying a maid's Social Security taxes even if the maid does not want to come into the system—even if she threatens to leave if the employer does her duty.

The only test now for whether a household employee is eligible for social security coverage is:

Does he or she receive \$50 cash wages in any calendar quarter—January through March; April through June; July through September; October through December? The number of days worked in the quarter—previously it had to be twenty-four days—no longer matters.

The Government estimates that the new provisions made something like a quarter of a million maids, baby sitters, handymen and other domestic or casual employees of non-farm families eligible. New rules—but different ones—also went into effect January 1 for farm employees.

A employer of a domestic worker who qualifies is obligated:

To deduct two per cent from his wages.

To add the same amount. If the employer prefers, he or she may pay the total four per cent of the cash wages.

To send this four per cent to the district director of internal revenue within a month after the close of the calendar quarter, along with the "employer's quarterly tax return for household employees."

To give the employee at the end of each calendar year a written statement of how much wages were paid during the year, and how much Social Security tax was sent in.

These are the same as the obligations of any concern in taking care of its employees' Social Security contributions.

U. S. Population Increase

THE LARGEST ANNUAL population increase in United States history—2,823,000—was reported by the Census Bureau on February 24. The old mark was 2,718,000 for 1951. The rise was attributed to more than 4,000,000 births last year, also a record. It was the eighth successive year that births had exceeded 3,500,000.

As of last January 1, the population was officially estimated at 163,930,000. This compared with 151,132,000 on April 1, 1950, the date of the last census, an increase of 12,800,000. The five-year over-all growth was put at about 13,400,000.

"Debt Adjusters"

THE MISSOURI CREDIT UNION LEAGUE, in a bulletin of March 28, warns against a growing predatory practice in our country which has already done untold harm to people burdened with debts. The warning addressed "to all Missouri Credit Unions," states:

"Mushrooming throughout the country are businesses known as pro-rate or debt adjustment companies. Using radio, television, newspaper advertisements, 'pro-raters' or 'debt adjusters' are promising people that if they turn their bills over to them, they will see that their creditors are satisfied, and thus, all their financial worries are ended. Here are some typical ads:

'Get out of debt! We will pay your bills with terms you can afford. . . . No security or co-signers. Confidential. Bonded. Not a loan company.'

'Why worry about bills? Our plan stops debt worries. . . . Consultation without charge.'

'We can help you even though you have been turned down by everyone else! No amount too large. No problem too great.'

"How do debt adjusters operate? Without putting up any capital themselves, they take the worker's money with the understanding that they will contact his creditors and work out an arrangement with them for paying his bills. To perform this service, the debt adjuster charges as high as twenty-five per cent of the debt, according to the *American Banker* for February 28. Often an additional fee is charged for monthly bookkeeping. Note that the debt adjuster puts up no money and takes no risk.

"Do debt adjusters perform a useful service? No . . . said ninety per cent of the members of the St. Louis Better Business Bureau who answered this question. The Bureau also found that seventy per cent of its members answering its questionnaire stated that they would not make agreements with debt adjusters, and eighty-seven and one-half per cent of the business men answering said that debt adjusters did *not* pay promptly the funds turned over to them by the creditors.

"In making an agreement with a debt adjustment service, a person does not eliminate his obligation to the original creditor, the New York Better Business Bureau warns. Nor, apparently, may he expect to receive refund of the service fee he paid the debt adjuster. One of these people complained to the Better Business Bureau of Kansas City:

'Because my creditors will not accept this company I had asked them to refund my money as they had paid no bills for me. They refused to return my money and yet had not paid any of my bills. We have since then paid the bills ourselves and now they have issued us a garnishment notice.'

"Two provinces of Canada have taken steps to squash this activity. Debt adjusters are outlawed in the province of Quebec. The Government of Ontario in 1953 amended its Collection Agencies Act to bring debt adjustment companies within its authority, and since then, debt adjusters have almost disappeared there. But activities of debt adjusters or pro-raters are increasing in the U. S.

"The *Quarterly Report* of the Conference on Personal Finance Law last summer called attention to the fact that debt adjustment companies operate 'largely without legal restrictions as to the rates charged, or the requirement of licensing or any other challenge to their authority to conduct business.'

"On February 2, 1955, a Federal Grand Jury returned an eleven count indictment against a debt adjuster, operating under the name Family Plan, Inc., of Chicago, charging fraud."

The practical and conclusive answer to the immoral practice of "debt adjusters" and similar businesses is, of course, the credit union, preferably the parish credit union. These cooperative savings and loan institutions exist for the benefit of their members, especially the borrowers who need help. Federal and State laws must curtail sharp loan practices; they do not succeed totally eliminating such abuses. What is needed is a positive remedy which does more than forestall usurious practices. That remedy is the credit union.

European Farm "Surpluses"

AT THE PRESENT TIME several countries of Western Europe are experiencing a unique farm problem. They are having "surpluses" of food products which are too highly priced for export.

France and Sweden have this type of surplus of meat. France has a surplus of red wine. Italy has at least 200,000 tons too much rice which is priced about half a cent a pound above world market prices. These are "surpluses" in a relative sense: they exist because governments have favored producers by maintaining high controlled prices. The home market will not take all that is produced at those prices, although it might take more if prices were lower.

The cost of maintaining such farm prices, as the Economic Commission for Europe has emphasized in the case of France, falls on the non-agricultural sectors of the population. These must, by taxes and in the form of needlessly high food costs, pay for the subsidies and other measures necessary to keep the system going.

Laetare Medalist

GEORGE MEANY, president of the American Federation of Labor, has been named recipient of the Notre Dame's Laetare Medal for 1955. The University has made the award annually since 1883 to an outstanding American Catholic layman. Meany, who is slated to head the labor organization resulting from the impending merger of the AFL and CIO, is the first labor leader to receive the award.

Fr. Theodore M. Hesburgh, C.S.C., president of Notre Dame, in announcing the selection of the veteran union official said:

"For more than twenty years in which he has exercised local, state and national leadership, George Meany has exemplified the ability and integrity of a labor statesman. He has opposed those who would debauch the dignity of the working man. With equal vigor he has combated those who would subvert America's free enterprise system."

Biography of a Missionary

IT IS THE *Southern Messenger* of March 24 which announces in interesting fashion the publication of the life story of a missionary who dedicated his life to the cause of our American Indian. One of the greatest enigmas of the history of primitive cultures, states the *Southern Messenger*, are the

American Indians. Missionaries among such tribes as the Hopis and Navajos, found themselves hard pressed to understand the mental processes of the Redman.

One of these was Rev. Anselm Weber, Franciscan missionary who jolted over Navajo trails and across arroyos in an open Ford car, but found the culture of the Indian just as thoroughly pagan as it had been for centuries. His unusual insight into the Navajo culture is brought out in a new book, *Anselm Weber, O.F.M., Missionary to the Navajos*.

Navajo language and thought patterns, which defied accurate translation, made harder the problem of the missionary, who could hope for no foreseeable cultural change or rift. "Strangeness and intricacy of language and conceptional patterns," the author, Robert F. Wilken, O.F.M., writes, "only drew the Navajo closer under his blanket of group isolation and group self-centeredness. Only a complete upheaval, such as an economic revolution, might have burst the shell of tribal solidarity."

It was Father Anselm who, paradoxically, provided the Indians with their strongest defense against cultural breakdown. He worked for their group-independence by promoting tribal ownership, opposing family allotments on reservation land, and by gaining for the prolific tribe vast new land areas to support their sheep. He realized that to be genuine, conversion could not deal with superficial veneers, mere additions or name changing. Religion is a code, a cluster of key concepts and values, around which a people's whole way of life, its culture grows.

Accordingly, Anselm Weber projected his plan to Christianize the Navajo toward a future date far beyond his lifetime. Personally he was content to plod along, laying the groundwork and clearing the way until the "fullness of time" and God's good pleasure.

Father Wilken draws together the outstanding features of Father Anselm's life as an Indian missionary from 1898 to 1921. He founded St. Michael's Mission with its system of regional outposts, its thoroughly scientific linguistic and ethnological approach and its educational and social service.

Material for the life of Father Anselm was collected while the author taught at Catholic Teachers' College, Albuquerque. He had opportunity, from 1947-'50, to visit frequently at the Franciscan missions among the Navajo and Pueblo Indians.

HISTORICAL STUDIES AND NOTES

II. GERMAN PIONEERS OF THE FAITH

Father Innocent Wapelhorst, O.F.M.

REV. CHRISTOPHER WAPELHORST was, without a doubt, one of the most learned priests among the German-speaking clergy of this country. He was born on March 14, 1833, at Neuenkirchen, in the diocese of Paderborn. After making his classical studies at Muenster he attended the seminary at Paderborn. He was an excellent student, possessing as he did, wonderful talent. When Vicar General Melcher of St. Louis came to the seminary to look for recruits, Wapelhorst and his friend, Franz Goller, signed up for St. Louis. There were also a few other seminarians at Paderborn who decided to come to America; among them was Muehlsiepen, later on Vicar General of the St. Louis diocese.

On October 9, 1855, the party arrived at their destination, where Archbishop Kenrick gave them an address of welcome in German. In order that they might complete their course and also to learn some English, the young men were sent to the diocesan seminary at Carondelet. On June 28, 1856, Wapelhorst was ordained priest; Goller and Doebbenner had been ordained previous to this.

His first field of labor was at Dutzow. The Directory of that time makes him pastor of Marthasville; no doubt the place was not generally known by the name of Dutzow. However, the young priest soon took down with malaria, which forced him to return to St. Louis; from there he was sent to Carondelet to teach philosophy. After his health had been restored he was made pastor at St. Charles in the year 1857.

Suffice is to say that he did good work during his pastorate there. Since 1819 the St. Louis priests had used the same *ordo* as that used in New Orleans; but in 1861, due to the Civil War, these books were no longer obtainable, and Archbishop Kenrick asked Father Wapelhorst to compile a diocesan *ordo*. He performed this task with great success and, although this *ordo* was never confirmed by the Congregation of Rites, still it was used in many provinces in this country, in some until 1912.

In 1855, while on a collecting tour for his Salesianum at Milwaukee, Father Salzmann learned to know and love Father Wapelhorst. As

seminary professors at that time were a rarity Dr. Salzmann was interested in getting the service of Wapelhorst. Finally, in February, 1865, Father Wapelhorst received permission to go to Milwaukee.

Here at the Seminary Father Wapelhorst soon became the intimate friend of the Rector, Father Heiss. Naturally, his presence at Milwaukee was the cause of many young men from St. Louis going there to make their seminary course. Both Heiss and Wapelhorst were learned, earnest priests who were mutually attracted to one another. They now dreamed of founding a congregation of secular priests, a matter which appealed greatly to Wapelhorst, as he inclined to a life in some religious order. Twenty-five priests had signified their interest in the new congregation, but finally the entire matter was dropped.

In September of 1868, Rector Heiss was consecrated Bishop of La Crosse, a heavy blow for the Seminary. Meanwhile, Archbishop Kenrick who needed a priest in the diocese who was well versed in Canon Law, recalled Father Wapelhorst in the spring of 1873, to act as chancellor of the diocese.

Six months later Dr. Salzmann died, and in this great crisis Archbishop Henni appealed to Kenrick to let Father Wapelhorst return as Rector of the Salesianum. Father Wapelhorst accepted the responsible position, fulfilling these duties for a space of five years. Father Wapelhorst was a good Rector, strict, and yet, considerate. As a lover of liturgical matters he took pride in carrying out the Church ceremonial well. And yet, due to an innate humility he found it a burden to assume so much responsibility as rests on the shoulders of a seminary director; besides, as an outsider he was not so popular in some circles.

As he had longed for years to enter some religious house, he left the Seminary in July, 1877 to enter the Franciscan novitiate at Teutopolis, Illinois. As a Franciscan Father later wrote: "The humility which the former head of the Salesianum displayed while in the novitiate edified all of us. Although it was not required of him, since he was already a priest, he did not shrink from peeling potatoes each day, and performed other menial tasks." In 1880, at the age of forty-seven years

made his vows. He was now sent by his superiors to St. Louis to help in the instruction of the Franciscan clerics. At the end of January, 1887, he was made pastor of St. Anthony's Church, where the Franciscan house of studies was located.

In 1888 he published his famous book, *Compendium Sacrae Liturgiae*. This was rapidly introduced everywhere in this country, as well as in England, Ireland and Canada, and has lived through numerous editions. Since 1886 he had also written many articles for the St. Louis *Pastoral Blatt*; indeed, many unsigned articles in that periodical, up to the year 1890, were written by him. His booklets, *Marriage Instruction*, and the *Vade mecum ad Infirmos* became widely popular.

But the reader must not infer that Father Wapeler had now withdrawn into a cell, intent only on his own sanctification. Indeed, he continued to exercise a wide influence in Church matters throughout the country. It especially pained him to see that so many German immigrants in this country were not supplied with sufficient priests of their tongue, and that, in consequence, great numbers were losing the faith. Upon the encouragement of his friends he wrote an article in 1884 for the *Pastoral Blatt*, entitled: "Whither we are going and what we stand in need of." Naturally, this article gave rise to much acrimonious discus-

sion. In 1887 he published another article, "The same right for all," in which he demanded that foreign language churches be given the same rights as the English churches, and also demanded that the chapels of ease be discontinued.

At the time the authorship of these articles was unknown, although as Father Phelan of the *Western Watchman* inferred rightly, "they originated in the cowl of some Franciscan." But whatever Father Innocent wrote in those stormy days of our Church history was not actuated by any malice, or by frustrated hopes of advancement. Rather, he wrote from motives of justice for all, and with the conviction that it pays to tell the truth. "*Veritas vos liberabit.*"

In January, 1890, the zealous pastor of St. Anthony's contracted influenza and, discounting the seriousness of it, he continued his work. After a few days pneumonia set in, which brought about his death on January 31. He was only sixty-seven years of age. On February the third, the funeral was held, attended by a large number of clergy, both secular and regular. Father Rainer represented the Salesianum; Vicar General Muehlsiepen sang the Requiem Mass, while Bishop Hennessy of Wichita, one of his former students, delivered the oration.

(To be continued)

REV. FRANCIS SCHEPER

Book Reviews

Received for Review

Neill, James M., LL.D., L.H.D., *Catholics in Controversy*. McMullen Books, Inc., New York. \$3.00.

Mourret, Rev. Fernand, S.S., *A History of the Catholic Church*, Vol. VII. B. Herder Book Co., St. Louis. \$9.75.

Tertling, Ludwig, S.J., *Geschichte der Katholischen Kirche in den Vereinigten Staaten*. Morus — Verlag, Berlin. DM 15.80.

De Montfort, St. Louis-Marie, *The Love of the Eternal Wisdom*. Trans. from the French and annotated by A. Somers, S.M.M. Peter Reilly Co., Philadelphia. \$1.50.

Tomig, Walter, *Josephine Van Dyke Brownson*. Gabriel Richard Press, Detroit. \$3.00.

Leubert, Aloysius H., *Index to the New Testament*. Universal Publications, San Diego, Cal. Student edition \$5.00; Library edition \$10.00.

Fermans, Vincent A., *All Things in Christ*. Newman Press, Westminster, Maryland. \$4.00.

Reviews

Geaney, Dennis J., O.S.A., *You Are Not Your Own*. Fides Publishers, Chicago, 1954. 178 Pp. \$3.25.

DISCUSSION GROUPS function best when lively topics are presented, and, as soon as one topic begins to wane, another is presented by the skillful director. *You Are Not Your Own* is an ideal book for such discussion groups. The topics are broad, inspiring and very practical. Of course, within the compass of 178 pages it would be impossible to give a complete treatment to far-reaching and complex problems; but the reader will find interesting and thought-provoking ideas on every page.

Very often the value of a book, at least in part, is to be found in its ability to instigate thought process for the readers, or for those who are discussing some project. Also, a book can be most helpful by offering suggestions which may be expanded by the ingenuity and re-

sourcefulness of its readers. Both of these functions are admirably fulfilled by *You Are Not Your Own*. It presents such vast subjects as the following: the layman's participation and responsibility in Church affairs; the world of politics and the Catholic; the world of industry; our young working people; the over-emphasis on sex in the world; the Mystical Body and the racial question.

Some especially good portions of the book, in my opinion are those on voting intelligently (page 55 ff.), the Christian Family Movement (113 ff.), and the tools of the Christian (151 ff.).

The author writes pleasantly and from a wealth of experience, with quiet enthusiasm and Catholic gaiety.

REV. JOHN J. JOLIN, S.J., S.T.D., PH.D.
Regis College, Denver

Ahern, Patrick Henry, *The Life of John J. Keane. Educator and Archbishop 1839-1918*. Bruce Publishing Co., Milwaukee, 1955. xi+396 pages. \$6.50.

When Father Ahern elected to write a biography of Archbishop Keane, he assumed the task of presenting the facts of his life in chronological order together with sufficient background material to make them readily understandable. In fulfilling the first part of this task he could not rely so much on the work of others as he could in the second part. Here he could draw on the history of the Catholic University, the work of Barry on the Germans, and the articles by Meng, Mc Avoy, and Holden. Ahern unveils for the reader a man presiding over a new university who had little training for that position; but he adds little to our knowledge of the controversies that engulfed him. Keane was endowed with optimism, an asset that buoyed him up when others would have surrendered. But it also dimmed his vision of reality. Together with his optimism he enjoyed facility of expression. This was counterbalanced by a fatal carelessness in expression.

Ahern certainly does not aim to "debunk" his subject, but on p. 96 he epitomizes some of his shortcomings: "He insisted on great principles and ideas without too much anxiety about their precise expression and definition, and he did not set so high a value upon the minutiae of dogmatic and moral theology as many of his fellow ecclesiastics. For that reason he detested heresy-hunting; and yet his impulses were so strong that when anything seemed to conflict with any of his central religious convictions or practical ideals, he was likely to denounce it roundly and in unmeasured language, even though it lay within the boundaries of faith and morals. In the opinion of one writer, Keane and others who were identified as liberals gave the impression that they were mere youths, if not by a lack of force and of intelligence, certainly by an absence of criticism and doubt, by their exuberant enthusiasm and ingenious sincerity."

Moreover, the author does not submit much evidence of Keane's superior ability in his mature years. Satolli found one of his speeches on philosophy unbearable, and, in the hindsight of history, Keane could hardly have prophesied worse than he did in 1887: "This

is the era of democracy, the day of absolute government is over and never again will a nation's laws be made by one man, or set of men, other than the agents of the people, for whose welfare alone laws should be made." (P. 94)

Although some Germans saw little good in Keane, apparently most of them did not molest him as much as Corrigan and McQuaid. The names of Heiss and Katzer are absent from the index, although Katzer is mentioned on pp. 271 and 282, and the entries under Messmer do not refer to significant material.

Ahern makes it crystal clear that after Keane's removal from the University Cardinal Satolli remained an implacable foe. The Vatican was hostile to him and indifferent to his support and employment. On the latter point Keane made firm demands and succeeded in getting some recognition. But Rome condemned Americanism and Rome thought Keane was infected with it. Even when he became Archbishop of Dubuque in 1900, he was subtly reminded of this and no courtesies were shown him late in life, in 1911, when he realized that he could no longer discharge his duties.

Unfortunately the author does not elaborate on the seeming divergence of opinion between the Pope and the Propaganda. The latter, especially Ledochowski, allegedly favored the Germans. Furthermore, considering his humiliations, it is hard to visualize Keane thinking back with nostalgia of Leo XIII after Pius X ascended the throne, unless that rift was very pronounced.

Secondly, a few words explaining Schroeder's deviation from Thomism (p. 142) would have been appropriate. Thirdly, the Bennett Law is not mentioned; yet it is essential for understanding Ireland's speech to the NEA (p. 133), as well as the quotation on p. 108. For political and religious reasons alike this law was widely discussed outside of Wisconsin. Any reference to the school question in 1890 must be checked against this controversy. The date of Ireland's address and of the quotation are significant.

Besides looking for the German angle, readers of *SJR* will be interested in Keane's social work. He tried to convert the Negroes, he exposed socialism, he discussed the liason between socialism and unionism and between socialism and the trusts. He crusaded for total abstinence, he vigorously opposed corrupt politicians in Dubuque, he endorsed national legislation to abolish child labor, and he expected much good from Catholic societies.

The publishers of this book are to be congratulated for putting the footnotes where they belong, that is, at the foot of the page. But Bonn is misspelled on p. 98, *Schutz* on p. 124, *Staatszeitung* on p. 376, and the title of Abbelen's brochure has errors in it on p. 124 but not on p. 372.

Now that Ireland, Gibbons, and Keane—the triumvirate—have found biographers, it is to be hoped that a similar fate will overtake the prominent members of the opposition. A sound judgment on the men and on the era cannot be made before both sides will have been heard.

REV. B. J. BLIED, PH.D.
Fond du Lac, Wis.

Rouget, A. M., O.P., *Holy Mass, Approaches to the Mystery*. The Liturgical Press, St. John's Abbey, Collegeville, Minnesota, 1953. 120 Pp.

It is to be hoped that the unpretentious and inexpensive format of this new book on the Mass will attract, rather than repel readers; for it contains a wealth of thought, and a promise of a deepening of appreciation of the Holy Sacrifice.

In the preface, Father Rouget states that the Mass can only be known by living it, and as one reads through the succeeding chapters, the desire to live the Mass gradually evolves into a resolution to translate that desire into a reality. Holy Mass is presented not only as a sacrifice of expiation and propitiation, but as an act of praise, a feast in which we have the sublime privilege of participation.

Along with the sorrowful aspect of Christ's Passion, there is stressed in the Mass prayers the blissful, glad, and glorious truth: that by means of His Death, Christ glorified His Father by creating new choirs—the redeemed, who sing the glory of the Lamb immortal and living.

The words, *Sursum corda*, become more meaningful as we learn from the Mass itself that our religion is full of life and hope, and that our thoughts are ever being directed towards conquest and resurrection. This resolve to live the Mass leads us to reconsider some well-known but oft forgotten aspects of life. Just as all physical, social, cultural and intellectual life depends on an interchange, so, we realize, does our spiritual life depend on the intensity of interchange between God and ourselves. As we realize that the essence of sacrifice is an enriching rather than a privation, we joyfully long to unite our sacrifice with Christ's and are no longer content with simply giving, but direct our efforts to give *ourselves* even as He gave Himself for us.

Fortunate, indeed, would we be to receive further enrichment of our liturgical life from the pen of Father Rouget. This book would furnish much help to teachers of religion on all levels.

SISTER DOLORITA MARIE, C.S.J.
St. Louis, Mo.

Roussel, Sister Mary Eunice, O.S.F., Ph.D., *They Have Taken Root*. Bookman Associates, New York, 1954. 384 pages. \$5.00.

Though destined by its very nature to be somewhat circumscribed as to the number of its readers, this history of the Sisters of the Third Order of St. Francis of the Holy Family of Dubuque, Iowa, would in several respects prove of interest to the general reader, particularly those whose interest in local history is keen. In addition to purely local history, there are numerous instances when the history of this small religious community parallels the broader history of the country.

The coming of these Sisters to America is an added proof of the fact that Europe's distresses have frequently been the source of America's blessings. The community found it necessary to leave Germany with the inaugura-

tion of Bismark's *Kulturkampf* in the early 1870's. They came first to Iowa City, and after a short time moved to Dubuque, where they laid the foundation which has taken such deep root and spread so extensively.

Sister Mary Eunice has given us a concrete example of the current trend toward adaptations in religious life. The change-over from a distinctly German to an American way of thought and action was a long painful process, but one demanded by the developing pattern of American life and the advent of World War I. A more enlightening picture of the rise of the various anti-Nationalistic and anti-Catholic movements in our country can be found in this book than is usually to be found in histories of the period.

Unfortunately, too many details and much of the personal mar the otherwise easy-flowing style of the writer. This is assuredly understandable and perhaps unavoidable, but it tends to make the work wearisome.

SISTER DOLORITA MARIE, C.S.J.
St. Louis, Mo.

Williams, Robin M., Jr., and Ryan, Margaret, W. (Ed.) *Schools in Transition*. Chapel Hill, The University of North Carolina Press. 272 pages. \$3.00.

The historic decision of the United States Supreme Court, of May 17, 1954, placed a new interpretation upon the Fourteenth Amendment of the Constitution. Henceforth no American could be denied admission to any public educational institution solely because of his race. With the decision has come the end of the legality of race segregation in the public schools of the Land; but with it, also, has come the inevitable aftermath not written in the law but powerful enough to set in motion tremendous forces producing vast social changes in all America. A decision by nine learned men possessing interpretive authority is one thing; the solution to the problem of carrying out the details of the Court's action in the several communities within the states, quite another.

Desegregation, that is, the termination of enforced assignment of school children to specific school buildings on the basis of race, and also serious attempts at integration, which implies normal participation of all, regardless of race, in the same activities and the same benefits, preceded the Court's decision by several years. This was accomplished in certain northern states, where state law set the pattern. The process, however, even in the northernmost states, was by no means devoid of difficulty or the emotional disturbances which so frequently mark race and religious relationships.

Schools in Transition is a record of the attempts of twenty-four separate communities to desegregate their schools and eventually effect complete integration. The "Deep South," where, as has already been indicated by recent events, desegregation will prove a far more painful process, is not included in the study. Those examined, however, include several with a "southern exposure," like Cincinnati, Ohio; Cairo, Illinois; Phoenix, Arizona; and Carlsbad, New Mexico; whose

experiences, it is believed, will cast light upon future developments and possibly serve to ease the pain of transition in places where segregation is more deeply rooted and more staunchly defended.

The study, known as the Ashmore Project, sponsored by the University of North Carolina, appears quite adequate for its purpose. A team of competent scholars carried out exhaustive field studies in the communities selected, gathering a mass of detail descriptive of the steps of the process and the conflicting forces at work in the movement from complete or partial segregation to the present practice of mixing the races in the public schools. To Professor Robin M. Williams, Jr., and Mrs. Margaret Ryan, both of Cornell University, authors of the book, was left the tremendous task of evaluating and interpreting the survey's findings. It appears that they did their work well, with objectivity, and in a truly scientific spirit.

The authors admit that their findings are suggestive rather than conclusive, but they feel that certain clear conclusions can be drawn from them. In all the communities studied, for instance, there was present a certain tension, sometimes a strong undertone of resistance, but rarely open friction resulting from the attempts of city and county school officials to force Negroes and white children into the same buildings and the same classrooms. Cairo, Illinois, where violence did flare up, was the outstanding exception; but even in this case it was revealed that other community tensions of long standing were important contributing factors.

Surprisingly, perhaps, desegregation was often opposed as much by the Negro element as by the white. In the case of Negro teachers, this was frequently inspired by fear, well-founded at times, of the loss of their positions.

Significant, too, is the fact that pupil to pupil friction between white and Negro in nearly all the communities studied has been slight, and the children get along well unless there was interference on the part of parents. It is to the credit of the teachers, moreover, that where faculty integration was tried, professional standards soon took precedence over previous racial attitudes. Professionally well qualified Negro teachers, according to the Ashmore findings, tend to be readily accepted by the white children both in the elementary and the high school, while white teachers, overcoming former prejudices, frequently have little or no difficulty in winning the good will of their Negro pupils. In many communities such rapport was facilitated by the foresight of school administrators who chose only the very best qualified teachers for the faculties of their biracial schools.

Once desegregation has been completed, the community as a whole seems to accept it as a *fait accompli*. So, at least, the Ashmore study would indicate. Prejudices still alive are largely inactive, if one can judge from surface manifestations, and school life goes on in relative peace and order.

Social acceptance, however, is something else, another problem obviously not solved in these communities and not studied in detail in the present research. Clearly there is a distinction, as pointed out above and emphatically

enunciated by the authors, between this, which is integration on a large scale, and desegregation limited to the public schools, or at best to residential areas. The first is the physical process of grouping the races in common classrooms or areas within the community. The second, by far the more difficult of accomplishment, involves a broad adjustment between the races not only in the classroom or the auditorium and the gymnasium, but among parents and the entire community. It is the ultimate goal, the outgrowth of the Christian concept of the equality of man before God. This, it seems, must await a later day, a longer transition.

As a guide for the future, aside from its purely academic worth, *Schools in Transition* can be a valuable addition to the literature of race relations. There is no question that the change from racial segregation to eventual integration in many communities of the Nation will still be marked by much bitterness and rancor, even violence, perhaps, especially in our great strongholds of racial bias. Were there wide knowledge of the experiences of others, as revealed in this present study, mingled with genuine good will, there seems little doubt that the pain of the inevitable struggle might be eased considerably and a worthwhile undertaking will have served a noble purpose.

RICHARD F. HEMMERLEIN, M.S.
Le Moyne College
Syracuse, New York

Buckler, Reginald, O.P., *The Perfection of Man by Charity*. Herder, St. Louis, Mo., 1954. 235 pages. \$3.50.

"Love is the fulfillment of the Law." (Romans 13,10) The classic spiritual treatise of Fr. Buckler, O.P., has appeared in a new edition to repeat this wonderful message of St. Paul. Here is a strikingly original, clear simplification of the fundamental principles of Catholic life.

The prolific Dominican ascetic spent a lifetime of prayerful study to gather his material and to unite his spiritual treasures into one magnificent synthesis of love. His brilliant exposition exalts the primacy of charity. The theme of the book is, of course, the principle of St. Thomas which was "canonized" by Pope John XXII in the Bull *Ad Conditorem*, "The perfection of Christian life principally and essentially consists in charity."

We read that "Denis the Carthusian called charity the root, the fountain, the mother, the form, the sound, the mover, the end of the virtues." (p. 48) The single minded pursuit of true charity can simplify and enlighten the whole Christ-life of the mind and heart. To many an earnest soul a debilitating confusion arises from the consideration of the multitude of "ways of perfection"—the almost endless variety of recommended devotions and the detailed schemes for rising to perfection. The clarion call of charity invites all to unite the strivings for sanctity and the zealous works for souls under the far-flying banner of charity. Like St. Paul, whom He quotes so powerfully, Fr. Buckler will "point out to you a more excellent way." (1 Cor. 13,1)

This penetrating spiritual study is divided into two parts. Book I, *The Study of Perfection*, marshals copious scriptural, patristic, dogmatic and philosophical references to establish a solid doctrinal foundation for building life on charity. Book II, *The Life of Charity*, proposes a practical consideration of means to enthrone the Law of Charity in our souls. This comprehensive study offers the participation in the Charity of Christ the Way, the Truth and the Life for our richer, more supernatural living for God and our neighbor.

The third chapter, *The Love of Our Neighbor*, is most helpful for every social-minded Catholic. Our great need for "union of hearts" is strikingly emphasized. It is compared with that necessity for unity of *minds* which affects our one common faith under the guidance of the Holy Ghost. "We do not presume to go our own way in things of faith—but we go our own way in things of love. . . . The Spirit of Uncreated Love diffusing within us the habit of His created love should be the common bond uniting us with God, and with one another in the friendship of Divine Charity." (page 99)

A climatic concatenation of Scriptural and patristic texts forcefully insists on the necessity of loving souls. We are to love God. "If we love one another, God dwells in us and his love is perfected in us." (1 John 4:2)

The grateful reader will derive lasting fruit for the spiritualization and "supernaturalization" of his life and his works by charity. New strength and spiritual motivation will reward the prayerful reader for his life of prayer (Chap. V), in his mortification and sufferings (Chap. IX), and especially in the active life (Chap. I). The zealous Catholic apostle will help other souls to enrich their lives by the motives of charity so lovingly offered in this valuable spiritual book.

REV. BERNARD M. SCULLY, S.J.
Weston College, Weston, Mass.

Highway, Samuel H., Jr., *Resources and the American Dream*. The Ronald Press Company, New York, 1953. \$2.00.

This work brings into sharp focus a formerly little discussed aspect of the people-vs.-resources problem, viz., that resulting from our increasing industrial consumption of resources in our factories and furnaces in our attempt to continually raise our level of living. The author believes that the effects of "our present over-consumption of the natural resources of the earth" by our expanding industrial economy are of greater import than are the results of population growth, loudly decried at the present time by Neo-Malthusians.

He maintains that the American Dream, the utopian materialistic aspiration "to create an ever higher level of living for all mankind," with its deification of Growth and Expansion, must undergo some necessary cultural and philosophical adjustments if our culture is to survive. The danger of what he warns us, is our future inability to continually raise our level of living if we continue to use up more of our natural resources than is created;

against such a barrier to material progress our present culture would crash with resultant economic and spiritual upheavals and the possible collapse of our culture itself.

To avoid such a debacle, the author advises a shift in our standards of value, in our definition of the "Good Life." He would have us recognize that the "material values are not primary values," nor are they the higher values; he would have us choose that "Good Life" which accepts the primacy of spiritual values (which, unfortunately, he does not define) and which brings true spiritual peace and relaxation. He would have the people learn that the cessation of inordinate growth and expansion does not imply stagnation and decay, but may bring greater stability and order.

The problem which the author warns us of is a very real one, especially when combined with our present rapidly growing population. But sometimes he seems to overstress our consumption of resources, although never as much as those conservationists who argue for Neo-Malthusianism. Although correct in attacking America's present idealization of materialism, his spiritual values do not seem to be those of the orthodox Christian tradition, but appear to be flavored with humanism and a simple rusticism akin to that of the author of *Walden Pond*.

This book would be of value even if it had presented in a far poorer fashion the problem which it forcibly brings to our attention; it serves to point out the utopian materialism of those Neo-Malthusians who would prefer to have fewer people in order to provide a high and rising living standard for those remaining. It rationally warns us of a problem we may have to meet in the not-too-distant future, and for which we need to prepare now—to change our present way of thought, abandon as our goal an ever higher level of living, renounce gadgetry, and prepare ourselves and our children to use rather than use up. . . .

FRANCIS AVESING
St. Louis, Missouri

Book Notes

THE MORUS VERLAG, Catholic publishers of the *Petrusblatt*, Diocesan weekly of Berlin, has announced that it is publishing a *History of the Catholic Church in the United States*. The author of this 344-page book is Rev. Ludwig Hertling, S.J., well known historian. His recent work will be reviewed in *SJR* in the near future.

Two French publications have recently been placed on the *Catholic Index of Forbidden Books* by the Sacred Congregation of the Holy Office. One of these publications is *Vie Chretienne et Problemes de la Sexualite* (*The Christian Life and Problems of Sexuality*), authored by Father Marc Oraison, who is also a medical doctor. Falling under the same condemnation is the French periodical *La Quinzaine*, which has long been suspected of carrying on Communist propaganda while posing as a Catholic publication.

THE C. V. AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

Episcopal Spiritual Protector, Most Rev. Joseph E. Ritter, Archbishop of St. Louis.

President, Albert J. Sattler, New York, N. Y.

First Vice-President, Frank Gittinger, Texas.

Second Vice-President, Rev. Albert Henkes, Texas.

Third Vice-President, Joseph Steinle, Texas.

Fourth Vice-President, Mrs. Rose Rohman, Missouri.
President of the Natl. Cath. Women's Union.

General Secretary, Albert A. Dobie, Hamden, Conn.

Recording Secretary, Joseph J. Porta, Pittsburgh, Pa.

Treasurer, John A. Suellentrop, Colwich, Kans.

Marshal, Charles A. Wollschlager, Conn.

Trustees: Edw. F. Kirchen, Cal.; Jos. H. Holzhauer, Wis.; Jos. B. Goedeker, Mo.; Jos. A. Kraus, Tex.; Frank Becherer, Ill.; Arth. H. Hanebrink, Mo.; Jos. M. Haider, Ill.; Edw. Debrecht, Mo.

Board of Directors: John A. Bell, Wis.; C. Jos. Lonsdorf, Pa.; Peter Mohr, Kans.; August Petry, Cal.; Charles Reinhard, Conn.; Ben Schwegmann, Sr., Tex.

Hon. Presidents: John Eibeck, Pittsburgh; Wm. H. Siefen, New Haven, Conn.; J. M. Aretz, St. Paul, Minn.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S.G., St. Paul, Minn.; Secretary, August Springob, Milwaukee, Wis.; Albert J. Sattler, New York, N. Y. C. V. President; Rt. Rev. Msgr. Anthony T. Strauss, St. Charles, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Rt. Rev. Msgr. Joseph Vogelweid, Jefferson City, Mo.; Rev. A. Ostheimer, Ph.D., Philadelphia, Pa.; F. W. Heckenkamp, Quincy, Ill.; Nicholas Dietz, Ph.D., Omaha, Nebr.; John P. Pfeiffer, San Antonio, Tex.; Richard F. Hemmerlein, Syracuse, N. Y.; Dr. B. N. Lies, Colwich, Kansas; Jos. H. Gervais, Rochester, N. Y.; Rev. Victor T. Suren, Director, Central Bureau, St. Louis.

Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editor not later than the 18th of the month preceding publication.

CENTENNIAL SOUVENIR PROGRAM

THE OFFICIAL PROGRAMS published in connection with the annual conventions of the Central Verein are vastly more than schedules listing the time and place of various meetings. They invariably contain much valuable information about local parishes, societies, etc., which in time becomes excellent historical material. On many occasions convention souvenir programs at the Central Bureau are consulted by students of American Church History. For this reason the committee in charge of publishing the program is rightly understood to have a task of great responsibility, for the successful discharge of which it merits the wholehearted cooperation of everyone in our organization.

These several observations apply with greater force in regard to the souvenir program of our forthcoming Centennial Convention. It is the simple truth that this program will be by far the most important document of this nature ever published by the Verein. Obviously the responsibility of the committee in charge is correspondingly great. All thoughtful members of the CV will want to assist this committee to fullest extent so as to assure the success of their efforts. The Central Verein this year simply must have a souvenir program which in every way measures up to the extraordinary occasion.

Societies of the CV and NCWU can help immeasurably by having themselves listed as "society patrons." Toward this end a circular letter under the date of March 31 is being sent to all societies of both our national organizations by the Centennial Convention Committee, of

which Mr. Joseph Gervais and Mrs. Loretta Schaeff are joint chairmen. The letter reads as follows:

To all Societies affiliated with
the Catholic Central Verein and
The National Catholic Women's Union:
DEAR FRIENDS:

In August of this year, the Centennial Convention of the Catholic Central Verein of America will convene in Rochester, N. Y. Every effort is being made to have the convention a fitting celebration of this great occasion. Plans are well advanced and include the publication of a suitable souvenir program.

Societies throughout the nation are requesting a listing in this program. In order to meet this demand, the Convention Committee has authorized a listing of society patrons. It is to include the names and addresses of patron societies and their year of organization. In order to be listed as a society patron, a contribution of at least \$10.00 is requested.

We are certain that your society will wish to be listed in the Centennial Souvenir Program which will become a historical record of this memorable event. Please instruct your secretary at once to fill in and return to the Convention Committee the attached blank. Do not delay action on this important matter, as we need sufficient time for proper lay-out.

The collected funds will be used for the expenses of the Convention, and are not for the Centennial Fund of the Catholic Central Verein.

Fraternally yours,
Joseph H. Gervais
Loretta Schaefer,
General Chairmen

We urge that this letter be given consideration without delay. The Centennial Committee is understandably eager to hear from our societies as soon as possible. Our Rochester affiliates have been extremely generous assuming the heavy burden of being host to our history-making Centennial Convention. They deserve our best cooperation.

All contributions for society patrons should be sent to:

Mr. Charles H. Mura
160 Weaver Street
Rochester 21, N. Y.

Every society patron will receive a copy of the Centennial Souvenir Program. Hence the address of the society's secretary should be sent with the contribution.

District and Branch Activities

Connecticut Branch Quarterly Meeting

MARY'S CLUB of Meriden was host to the spring quarterly meeting of the Connecticut Branch of the CV on Sunday afternoon, March 13. A total of twenty-seven members answered the roll call immediately after the meeting was called to order by Lawrence J. Laskoske, Meriden, president of the Connecticut Branch. The delegates represented affiliated societies from the following cities: Hartford, Meriden, New Britain, New Haven, Wallingford and Waterbury. Torrington was the only city not represented.

Mr. Theodore Uttenweiler, in the name of St. Stephen's Society, of Hartford, accepted the responsibility of being host to the 1955 State convention. The annual meeting will be held on June 4 and 5. In conformity with prevailing custom, Mr. John C. Scharper of Hartford is named 2nd Vice-President of the State organization. Mr. Wm. Siefen, honorary president of the Catholic Central Verein, informed the meeting of the time and place of the 1955 national convention. The meeting accepted a motion to the effect that the Connecticut Branch, as the oldest State unit in the Catholic Central Verein, be mentioned prominently in the centennial souvenir program. To attend to this matter a committee of three was appointed by President Laskoske; Peter Rewinkel, State spiritual adviser, Mr. Siefen and Edw. Lemke were appointed to this committee.

In the form of a motion made by Mr. Siefen, the Connecticut Branch expressed its thanks to Messrs. Joseph Sta, August Springob and John Bell for their success in publishing the Proceedings of the 1954 Central Verein Convention so accurately and promptly.

The Branch's Vice-President, Mr. Thomas Mann, took the usual hat collection which amounted to \$6.70. The meeting voted in favor of sending this money to the Central Bureau for the missions.

Convention Calendar

CENTENNIAL CONVENTION of the Catholic Central Verein and Thirty-Ninth Convention of the National Catholic Women's Union: Rochester, N. Y., August 13-17.

Connecticut Branches of the CV and the NCWU: Hartford, June 4 and 5.

Catholic State League of Texas and Texas Branch of the NCWU: Muenster, August 29, 30, 31 and September 1.

Catholic Union of Pennsylvania and Pennsylvania Branch of NCWU: Beaver Falls, September 10, 11 and 12.

Catholic Union of Missouri and the Missouri Branch of the NCWU: St. Charles, Mo., September 17, 18 and 19.

Catholic Union of Arkansas and the Arkansas Branch of the NCWU: Subiaco, September 24 and 25.

A Letter of Deep Significance

IN THE COURSE of the past month the following letter, addressed to our office manager, was received at the Central Bureau:

DIOCESE OF TIRUVALLA

Bishop's House
Marygiri, Tiruvalla
T-C. State, India
February 8, 1955

DEAR MR. JOSEPH G. METZGER:

With deep sorrow I write to inform you that our dear Archbishop, Most Rev. Joseph Mar Severios, has gone to his eternal home on Tuesday, January 18, at 7:45 P.M. His death is an irreparable loss to the Reunion Movement in this country. But we console ourselves that this indefatigable Apostle of Unity has literally spent himself for that holy cause, "That they all may be one."

Of late His Grace was failing in health. But in the face of the enormous work for the expansion of the Church, he did not care for his health, against the advice of doctors. He was on a tour of the missions and while a hundred miles away from here, he felt indisposed and hastened back to reach his house two hours before that sad event. Fortified by the rites of the Church he gently passed away. (R.I.P.)

His venerable body dressed in Pontifical attire was taken to the Cathedral and enthroned in the sanctuary. People of all denominations kept coming in day and night to pay their respects to their pastor and friend. Some non-Catholic Bishops also paid their respects to him. On Thursday, January 20, was the funeral. Thirteen Bishops, about three hundred priests and twenty-five thousand people took part in the services. After the most touching farewell ceremonies the body was entombed in the sanctuary, seated on the throne.

Hearing of the sad demise, the Most Holy Father sent a message of consolation and Apostolic Blessing. His Eminence, Cardinal Tisserant, also cabled

a message of condolence and said that the Holy Father has named me Ap. Administrator of this diocese. It was in December, 1953, that I was nominated Auxiliary to His Grace and he consecrated me on April 22, 1954.

I take this opportunity to thank you in the name of Archbishop Mar Severios for all the generous help and encouragement you have rendered to him. Had it not been for your such good will, this Reunion Movement would not have taken this unparalleled momentum. I earnestly request you to continue to cherish the same sympathy and good will in our efforts for the reunion of the separated brethren.

Since the sad demise of Archbishop Mar Severios was sudden, I had to take some time to find out your correct address and send this letter. Please excuse the delay.

May God bless you.

Yours in Our Blessed Lord,

†MAR ATHANASIOS
Ad. Ap. of Tiruvalla

The Central Bureau feels honored in having been able to help, in its humble way, the great cause of the Reunion which began under Archbishop Mar Ivanios in 1930. Over 80,000 faithful with their priests and bishops, formerly schismatics, have been reunited with the Catholic Church in this great Reunion Movement. (Cf. *SJR*, Jan., 1955, "Evanston Echo").

Mr. and Mrs. Vincent Wollschlager Remembered by their Children

DEVOTED CHILDREN are most careful and anxious to respect the wishes of their parents at all times, especially after the latter have departed this life. This truth came home to us quite forcibly not long ago when we received two checks, in amounts of \$100.00 and \$50.00, for In Memoriam memberships in the Central Verein and the National Catholic Women's Union in favor of the late Mr. and Mrs. Vincent Wollschlager. The membership fees were sent by Mr. Charles A. Wollschlager on behalf of his brothers and sisters. In the letter which accompanied the checks, Mr. Wollschlager expressed himself as follows:

"Mom and Dad thought so much of the Central Verein and the National Catholic Women's Union that the children got together and donated the money for these In Memoriam memberships in their honor."

The Wollschlager's are a genuine Central Verein family. In varying degrees all the members are active in our movement. The following children survive their parents: Charles A., Henry, Vincent, Jr., Edward J., Miss Mary, Mrs. Vincent Ireton and Mrs. John Keating. Charles is honorary president of the Connecticut Branch of the CV and marshall of the national organization, while his sister, Mary, is president of the State Branch of the NCWU, having succeeded her sister-in-law, Mrs. Charles Wollschlager, at last year's convention.

Archbishop Muench Writes of His Visit to Aachen Cathedral⁽¹⁾

(Concluded)

CHARLES THE GREAT laid the groundwork for all the fine culture. His early years were spent in fields of battle. Of him it is said that he never lost a battle. This is not incredible. Crossing the Alps, he defeated the Longobards in Italy and marched on to Rome. In reception by Pope Hadrian I at the old St. Peter's Basilica and the renewal of the pact of his father Pepin the documents of which were placed on the tomb of St. Peter, are memorable in history. His empire stretched into France and beyond the Pyrenees into Spain. In bloody battles he finally conquered the hardy Saxons and forced them into submission. He was a warrior of indomitable courage and skill. But not only that.

Charles the Great placed the power of his might into the service of the Church. When peace came to his realm, he spent his dynamic energy at work for the framing of legislation that would bring tranquillity and order to his subjects. In this he showed himself to be a statesman of outstanding ability. In his relation to the Church he was conscious of his responsibilities as its protector.

In those turbulent times he deemed it his duty to protect the missionary outposts of the Church in his realm. He gave every possible support to the Bishops for the discharge of their office, and made provisions for a good education of priests. For their use, although printing had not yet been invented, he saw to it that sermons and materials taken largely from the writings of the Fathers would be made available to them.

In order to further his plans of general education he had the famous Benedictine monk, Alcuin (735-804) come up from Rome. He was joined by a layman, Einhard, who after the death of his wife joined the Benedictine order; he is famous in the history of architecture for the churches he planned and built. But his chief renown rests in this that he, as a close friend of Charles the Great, wrote the first life of him.

Charles the Great was the first ruler who gave his personal attention to the establishment of popular education. Not only did he found a school at his court, but not only did he demand that cathedral and monastic schools be established, but he also wanted schools in the villages and hamlets of his realm conducted under the direction of priests. In his travels he had the pupils appear before him for examination. It is said that he could be an exacting taskmaster.

On his orders, scriptoria or writing-rooms were set up in monasteries; in them the Bible was copied, historical events and annals recorded, and documents hand-printed and illuminated. This, then, naturally led to instituting libraries. Architects and artists found in him a munificent patron. This general culture proved to be the first flowering of Christian art and learning, the full fruits of which were repeated only centuries later in the workshops of artisans and goldsmiths, now seen and admired still as the pride and glory of Europe in cathedrals, basilicas, and churches.

¹⁾ Reprinted from *Catholic Action News*, Farmington, March, 1955.

Unfortunately for Christian culture, a long period of almost thirty years reigned in the realms of the Great from the defeat of Wudikind, leader of the Saxons, in 785 to the Emperor's death in 814. He employed this era of peace to consolidate the gains achieved, and in cooperation with Popes Hadrian and Leo III to promote in every way possible the arts of peace. Founder of the Holy Roman Empire, Charles the Great brought unity to Christendom such as was never again equalled in Europe's history. In truth, he was the European.

Crossing the Alps in the fall of 800 with a large retinue of bishops, knights and noblemen, he arrived in Rome on 24 November. Pope Leo III met him at the steps of St. Peter's, and led the Emperor into the church for a prayer at the tomb of St. Peter. It was a rare day for the populace of Rome. Their joy was indescribable.

At another still greater festival awaited them. On Christmas after the Papal Mass, Leo III went to the tomb of Charles the Great, placed a precious crown on his head and proclaimed him Emperor. It is a memorable day in history. Fourteen more years he wielded a scepter of peace in his vast empire. When in 814, at the age of 72, death called him from the scene of life, a great man passed into history. For centuries his life and work were an exemplar to kings and emperors. But none ever reached the height of his stature. Indestimably great would be the blessing for the nations of Europe if a statesman of the quality of Charles the Great could bring them together under a rule of law in a United Nations of Europe. With him unanimous and generous minds would have to content themselves with untiring devotion, self-sacrifice and good will to the task. They would have to be true men of God. None else will ever succeed.

Council of Catholic Men to Convene in Boston

THE NATIONAL COUNCIL of Catholic Men will hold a two-day convention in Boston, April 22 and 23. Albert J. Sattler, who is president of the N.C.C.M., will as the Catholic Central Verein, will be chairmen at all the general sessions and will deliver a special address at the "President's Breakfast" on Sunday morning.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.
Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donations to Central Bureau

Previously reported: \$6,578.76; A. J. Loeffler, Minn., \$5; Ernest E. Winkelmann, Mo., \$5; Frank X. Manly, Ill., \$10; Total to and including March 31, 1955, \$6,578.76.

Chaplains' Aid Fund

Previously reported: \$291.57; F. Grothe, Mo., \$1; St. Francis de Sales Benevolent Society, St. Louis, \$13.65; Total to and including March 31, 1955, \$306.22.

St. Elizabeth Settlement

Previously reported: \$21,043.45; Greater St. Louis Community Chest, \$1,650.00; From children attending, \$1,160.00; Interest Income, \$27.10; Donation, \$51.00; Total to and including March 31, 1955, \$23,931.55.

Foundation Fund

Previously reported: \$430.00; In Memoriam, Margaret Gall, \$100.00; Miss Teresa Gall, Life Membership, \$100.00; In Memoriam, Henry Jacobsmeyer, \$100.00; Total to and including March 31, 1955, \$730.00.

European Relief Fund

Previously reported: \$1,573.50; St. Mary Magdalen Parish, St. Louis, \$144.00; Total to and including March 31, 1955, \$1,717.50.

Catholic Missions

Previously reported: \$13,423.34; St. Charles District League, Mo., \$5; Elvera Erbs, Mo., \$14; A. J. Loeffler, Minn., \$7; Mrs. N. Glamkowski, N. Y., \$1; Mt. Alvernia Academy, Mass., \$3; Sisters, St. John's Hospital, Lowell, Mass., \$10; per Rev. V. T. S., \$32; St. Joseph Hospital, Carbondale, Pa., \$2; C. Greenfelder, N. Y., \$3; St. Mary's Br., N.C.W.U., Pittsburgh, Pa., \$6; N. N. Mission Fund, \$30; Ernest E. Winkelmann, Mo., \$35; Mrs. A. M. McG., Mo., \$5; Monastery of St. Clare, Omaha, Neb., \$10; Mrs. Ethel M. Basha, N. Y., \$2; Conn., Br. C. C. V. of A., \$6.70; Sisters, Providence Hospital, Everett, Wash., \$1; Alma Spoerry, Mo., \$20; Cath. Central Soc., N. J., \$13.87; Ed Fiebiger, Mo., \$2; N. Y. Local Br. C. C. V. of A., \$1; Total to and including March 31, 1955, \$13,632.91.

Christmas Appeal

Previously reported: \$4,880.00; St. Anthony Soc., New Ulm, Minn., \$10; C.W.U., Pottsville, Pa., \$10; Mr. A. H. Majerus, Kan., \$2.50; Mrs. Caroline Mactish, Mo., \$5; John Pack, Wis., \$1; Mrs. Louis M. Geith, Ill., \$3; David A. McMullan, Mo., \$5; Ann Mauer, N. Y., \$1; Ladies Aux. Catholic Kolping Soc., New York, N. Y., \$10; Rev. Geo. Kalb, N. Y., \$5; K. of St. Geo., No. 73, Allentown, Pa., \$5; St. Joseph Benevolent Soc., Little Rock, Ark., \$10; St. Joseph Men's Sod., St. Peter & Paul Parish, St. Louis, \$5; Theobald J. Dengler, N. Y., \$25; Holy Name Society, Northampton, Pa., \$10; St. Ann's Benevolent Soc., Morgan, Minn., \$2; St. Nicholas Br. No. 1, W.C.U., Quincy, Ill., \$5; Hildegard M. Brunner, Pa., \$1; Rev. John M. Thill, Wis., \$5; Holy Name Soc., Sublimity, Ore., \$10; Anna Knollmeyer, Mo., \$5; N.C.W.U., Hudson Co. Branch, N. J., \$5; C.W.U., Philadelphia Dist., Pa., \$10; C.W.U., St. Boniface Br., Philadelphia, Pa., \$5; St. Joseph Soc., Chilton, Wis., \$5; Mother Anita Mueller, O.S.U., Tex., \$5; Church of the Blessed Sacrament, Rochester, N. Y., \$10; Total to and including March 31, 1955, \$5,055.50.

Contributions to the CV Library

General Library

Institut für Auslandsbeziehungen, Stuttgart. *Kalender 1955*, Stuttgart, 1954.—HON. FRANK M. KARSTEN, Washington. *Congressional Record*, Vol. 98, Washington, 1952. Vol. 99, Washington, 1953.—MR. HENRY B. DIELMANN, Texas. *Frankfurter Hefte* 7, 8, 9, 10, 11, 12, Frankfurt, 1954.

German Americana Library

Schlechter's, Pa. *Mammi Gans*, Allentown, Pa.

Dr. David Goldstein Honored

DR. DAVID GOLDSTEIN, nationally-known author and columnist, and former collaborator with Dr. F. P. Kenkel, was named a Knight of St. Gregory on April 3 in recognition of his distinguished services to the Catholic Church.

The pontifical order of knighthood, bestowed by Pope Pius XII, was read at a testimonial breakfast in Goldstein's honor at the Hotel Somerset in Boston. The breakfast followed a Solemn Pontifical Mass at St. Clement's Eucharistic Shrine.

More than four hundred persons, including Archbishop Cushing and Bishop John J. Wright of Worcester, joined in the tribute to Dr. Goldstein, a convert to Catholicism in 1905. Archbishop Cushing, who presided at the Mass, honored the columnist for his "great work as a campaigner for Christ from one end of the country to the other."

Dr. Goldstein, a native of Great Britain, came to Boston from New York City in 1888. As a cigar maker, he became interested in the Socialist Party and was the first Socialist to be a candidate for the office of mayor of Boston. In 1903 he resigned from the Party and two years later was baptized a Catholic in the Church of the Immaculate Conception, Boston.

He is the author of *Socialism—The Nation of Earthless Children*, *Bolshevism: Its Cure, Suicide Bent: Sangerizing Mankind*, and other books. At the request of the late Cardinal O'Connell, he wrote the *Autobiography of a Campaigner for Christ*.

The April 2 issue of *The Pilot* of Boston, to which Dr. Goldstein continues to contribute a column, contained the following editorial tribute:

"Dr. Goldstein fifty years ago this year came into the Catholic Church after finding his way through a morass of then current social and political movements. Like so many others who have come upon the treasure of the Church in adult life, Dr. Goldstein began a careful study of Catholic teaching and became in a short while one of its most informed and vocal apologists. From one part of America to another he traveled, addressing groups large and small on Catholic teaching, and taking on all comers in arguments and debate.

"At this time in his life, David Goldstein is, in any chronology, an elderly man, and yet he still maintains the vigor and sparkle that in earlier days made him so popular and so convincing. During these last years, principally in the pages of *The Pilot*, Dr. Goldstein has formed and informed a certain large portion of the community on matters of religious and apologetic interest. He has been a modern apostle who like Paul on seeing the vision of God left all things and pursued only the service of a Divine ideal.

"To those who know Dr. Goldstein, the comparison with St. Paul will not seem out of place. An apostolic fire as great as that enkindled in his heart can only be nourished by the deepest wells of sanctity. The almost hermit existence and the monk-like schedule that has marked the days of his years are the merest framework that give clue to the

spiritual depths of his dedicated soul. Through labors like those to which Dr. Goldstein has dedicated his life, the Church in our generation, as in every other, manages to turn back the ponderous hatred of the world about us. It was in the foreknowledge of efforts like his, we feel sure, that Christ left us the comforting reminder: 'Have confidence, for I have overcome the world!'"

Dr. Goldstein lectured for the Central Bureau on several occasions and contributed regularly to *Social Justice Review* in his younger years. He authored several pamphlets and leaflets on Socialism and Communism for the Central Bureau which are still available.

NECROLOGY

Michael J. Siemer

DEATH TOOK from our Central Verein ranks another faithful member in the person of Michael J. Siemer who was called by God to Eternal Life on March 3.

Mr. Siemer was the husband of the late Theresa Austermann. This union was blessed with eleven children of whom the following survive: Brother William Siemer, S.M., of St. Mary's University, San Antonio, Texas; Bernard, Michael, Oscar, Henry, Virgil, Mary Veronica, Mrs. May Spilker and Mrs. Elizabeth Joseph.

Mr. Siemer died at the age of eighty-four years. He was a member of the Men's Sodality of Our Lady, Perpetual Help Parish in St. Louis and of Branch 1 of the Catholic Knights of America. He regularly attended the conventions of the Central Verein and Catholic Union of Missouri. His last national convention was in 1953 in San Antonio; in the same year he attended his last state convention in Louisiana, Mo.

Often disguised beneath his perennial good humor was Mr. Siemer's deep interest in Catholic affairs generally and in the Central Verein in particular. He was a true representative of our cause, having been active in our ranks since his early youth. The St. Louis District League regards his passing as a distinctive loss.

The obsequies were held at St. John and James Church in Ferguson. The Reverend director of the Central Bureau was present in the sanctuary for the Mass, Requiem and assisted at the burial service in Calvary Cemetery. Members of the St. Louis District League served as pall bearers.

In Memoriam, Henry J. Jacobsmeyer

IN HIS LAST WILL AND TESTAMENT, the late Henry J. Jacobsmeyer stipulated that one hundred dollars of his estate be allocated to the Central Bureau in payment of an In Memoriam membership in his name. Mr. Jacobsmeyer, a member of the CV Board of Trustees at the time of his death on January 31, had devised a way of continuing to assist our cause even after his death. As was stated in his necrology (*SJR*, Feb.) he had served the Central Verein well for many years, especially in the capacity of legal counsel. His request is merely the last of numerous beneficial favors done for our society.